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THE JOURNAL OF THE MOSCOW PATRIARCHATE



St. Theodore the Tyro Cathedral in Kishinev from the northern side

See p. 20

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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PASCHAL GREETINGS

from His Holiness Patriarch PIMEN of Moscow and All Russia

To His Holiness **DIMITRIOS I**, Archbishop of Constantinople
the New Rome, Ecumenical Patriarch

I bring you my sincerest Paschal greetings on this bright and joyful day, the great feast of the Resurrection of Christ, giving thanks to our Lord the Giver of Life, Who has found us worthy to see this radiant day of salvation:

CHRIST IS RISEN!

May the Saviour of the World, risen from the Tomb, fill you with spiritual joy and find you worthy to glorify with a pure heart His Resurrection on the third day—the foundation for our own resurrection.

May Christ, the Hope of our salvation, Who suffered for our sake, was buried and rose from the dead, fill us all with ineffable and lasting joy and with hope for the triumph of love, justice and peace throughout the world.

With heartfelt love in the Risen Christ our Lord,

+ **PIMEN**, Patriarch of Moscow and All Russia

Easter 1976

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar Paschal greetings to the Primates of the Orthodox Churches:

His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude **DAVID V**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Beatitude **JUSTINIAN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Wallachia, Archbishop of Bucharest; Bucharest

His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia

His Beatitude **MAKARIOS**, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens

His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude **IRENEY**, Archbishop of New York, Metropolitan of All America and Canada; New York

His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio
His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia also sent Paschal greetings to:

His Holiness Pope **PAUL VI**; Vatican City

His Holiness **VAZGEN I**, Supreme Patriarch-Catholics of All Armenians; Echmiadzin

His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and Middle East; Cairo

His Beatitude Mar **BASELIUS MATHEWS I**, Catholics of the East, Metropolitan of Malankara; Kottayam

His Holiness Mar **IAKOVOS III**, Patriarch of Antioch and All the East; Damascus

His Grace Dr. **DONALD COGGAN**, Archbishop of Canterbury, Primate of All England and Metropolitan; London

His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church; New York City

His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht; Utrecht

The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva

His Holiness Patriarch PIMEN of Moscow and All Russia also sent Paschal greetings to:

Monsignor **ANTANAS VAICIUS**, Bishop of Tubia, Apostolic Administrator; Telšiai

Monsignor **JUOZAS MATULAITIS-LABUKAS**, Bishop of Mopta, Apostolic Administrator; Kaunas

Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator; Riga

Archbishop **JANIS MATULIS** of the Evangelical Lutheran Church in Latvia; Riga

Archbishop **ALFRED TOOMING** of the Evangelical Lutheran Church in Estonia; Tallinn

A. E. KLIMENKO, Chairman of the All-Union Council of Evangelical Christian Baptists

His Holiness Patriarch PIMEN of Moscow and All Russia sent Paschal greetings to:

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow

The Most Reverend **PAVEL**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov

G. I. DERYUGIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius

M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow

Decisions of the Holy Synod

At its meeting on March 16, 1976, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report of His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the forthcoming conversations between the representatives of the Moscow Patriarchate and Pax Christi Internationalis, the international Roman Catholic peace movement, to be held in Leningrad from April 27 to 28, 1976.

RESOLVED: (1) that the report be acknowledged; (2) that the following delegation of the Moscow Patriarchate be sent to participate in the conversations with the Pax Christi Internationalis:

1. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe (head of the delegation);

2. Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy;

3. Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy and Secretary of the LTA Council;

4. Hieromonk Avgustin Nikitin, lecturer at the Leningrad Theological Academy;

5. A. I. Osipov, professor at the Moscow Theological Academy;

6. A. S. Buyevsky, Secretary of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the Easter pilgrimage of the Moscow Patriarchate representatives to Holy Mount Athos.

RESOLVED: (1) that the report be acknowledged; (2) that the following pilgrims be sent:

1. Archbishop Varfolomei of Tashkent and Central Asia (head of the delegation);

2. Hegumen Vladimir Ikim, staff member of the Department of External Church Relations;

3. Hegumen Valentin Mishchuk, senior helper to the Assistant Rector of the Moscow Theological Academy;

4. Archpriest Petr Raina, of the Moscow Diocese;

5. Father Aleksiy Panteleimonov, teacher at the Moscow Theological Seminary;

6. Hieromonk Varsonofiy Dumkin, referent at the Department of External Church Relations;

7. Deacon Vladimir Mustafin, referent at the Department of External Church Relations;

8. G. N. Skobei, staff member of the Department of External Church Relations.

+ **PIMEN**, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ **NIKODIM**, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe

+ **FILARET**, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ **SERAFIM**, Metropolitan of Krutitsy and Kolomna

+ **YUVENALIY**, Metropolitan of Tula and Belev

+ **IOANN**, Metropolitan of Yaroslavl and Rostov

+ **SERGIY**, Metropolitan of Kherson and Odessa

+ **GERMAN**, Bishop of Vilna and Lithuania

+ **ALEKSIY**, Metropolitan of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate

INTERVIEW

Given by Metropolitan FILARET of Kiev and Galich to a Novosti Press Agency Correspondent

Q.: What is the situation of the Orthodox Church in the Ukraine?

A.: His Holiness Patriarch Pimen in the interview given to a Novosti Press Agency correspondent spoke about the position of the Russian Orthodox Church in the USSR. The Ukrainian Exarchate is an integral part of the Russian Orthodox Church, therefore, ecclesiastical life in the Ukraine, based

on ancient traditions and canons, is as manifold and diversified as the activities of the Russian Orthodox Church as a whole. There are 18 Orthodox dioceses in the Ukraine administered by metropolitans, archbishops and bishops. As a matter of fact, before the October Revolution there were only 14 dioceses on the territory of this Republic. Every diocese has a different number of parishes, some have over 1,000.

Q.: How are the clergy of the Orthodox Church in the Ukraine educated?

A.: The Russian Orthodox Church has theological seminaries and academies, where the clergy of the Church, including the Ukrainian Exarchate, are educated. In the Ukraine, there is a seminary in Odessa. In 1975 we increased the enrolment in the seminary by opening parallel classes.

Q.: In recent years the Western press has reported a number of times that St. Florus Convent had been closed. Is this true?

A.: There are two convents in Kiev—the Protecting Veil and of St. Florus—where over two hundred nuns and novices live. Reports by some Western news agencies that St. Florus Convent had been closed, are unfounded. We are greatly surprised at the misinformation considering the fact that numerous guests and tourists from abroad visit St. Florus Convent and these visits are reported in our Church publications, one of which is the Ukrainian journal *Pravoslavnyi visnyk* (The Orthodox Messenger).

Q.: Are there any other religious houses in the Ukraine?

A.: There are two monasteries and eleven convents in the Ukraine, including the Pochaev Lavra. Certain prominent newspapers, by the way, have also given false information about the Pochaev Lavra, where monastic life is proceeding under normal conditions and in accordance with Orthodox traditions and canons. Not long ago central heating was installed in the Lavra. The restoration of paintings is being carried on by state organizations for restorative work. Numerous pilgrims from all over the country visit the Lavra, especially in the summer.

Q.: Is the teaching of religion permitted in the Soviet Union?

A.: Religion in our country is taught in the family and church. Churches are places not only for divine services but where sermons are preached. Through divine services and sermons believers receive the necessary Christian instruction. Millions of our Orthodox Chris-

tians, including young people, have been taught religion in this way. Those wishing to receive a religious education may enter a theological school.

Q.: The radio and press abroad often speak about the need to protect the persecuted Church and believers in the Soviet Union. What can you say about this?

A.: I am surprised that our Church and believers are considered persecuted. No one is persecuted for religious convictions in the Soviet Union. Believers and nonbelievers in our country form one society engaged in active and creative labour for the good of their Motherland. The attitude of the Soviet State to the needs of the Church is considerate and understanding. Unfortunately, the Western press disregards the fact that normal relations exist between the Church and State. Certain news agencies in the West, on the contrary, make use of slanderous and biased information to mislead world public opinion, thus impeding the implementation of the Helsinki Agreement.

Q.: Could you tell us how the Russian Orthodox Church received the Final Act of the Helsinki Conference?

A.: From the very moment the idea of holding a conference on security and cooperation in Europe was presented the Russian Orthodox Church has actively supported it. Thus, for example, her representatives have taken part in the Brussels Forum and the Moscow Congress of Peace Forces. Numerous meetings of religious figures were held in Zagorsk where the problems of European security and cooperation were likewise discussed. The believers together with all the people of our country have met with joy the results of the European conference. After the Helsinki Final Act had been signed, His Holiness Patriarch Pimen, expressing the view of the Russian Orthodox Church, said: "Rejoicing at the success of the all-European conference, we at the same time look upon it as the starting point for the realization of the broad programme for establishing peace and developing cooperation on our continent."

Q.: You took part in the 5th General Assembly of the World Council of Churches. Is it true that tendentious actions towards our country were manifested there?

A.: Yes, indeed, at the general assembly in Nairobi the attitude was biased towards both our country and Church. We openly commented upon this at a plenary session of the assembly. We deplore the prejudiced conviction held by the WCC leadership about our State and the Russian Orthodox Church. WCC General Secretary Mr. Potter, by the way, was my guest last September and saw for himself that churches and monasteries were open. While here he attended divine services and said that he was always filled with joy when visiting this peace-loving country, in the midst of such prayerful and happy surroundings. It seemed strange and surprising to us that at the assembly he said nothing about his visit to the Soviet Union, including the Ukraine.

However, we were happy to note that at the sessions of the assembly there were some sober voices raised in behalf of urgent problems concerning the peoples of the world, and in the solution of which the whole of mankind is interested.

Q.: Why does the Russian Orthodox Church pay so much attention to the defence of peace?

A.: We consider the preservation of peace the most important task of mankind today. Peace should be the concern not only of politicians but of all people on our planet, Christians among them. Christian conscience and the Gospel inspire us to active participation in peacemaking. That is why the Russian Orthodox Church, as stated by His Holiness Patriarch Pimen, will continue to participate actively in peacemaking.

February 20, 1976

IN BRIEF

A regular session of the Preparatory Committee for World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations was held at the Department of External Church Relations of the Moscow Patriarchate on March 18, 1976. The meeting discussed current questions on preparations for an enlarged meeting of the preparatory committee—the list of Soviet and foreign participants, venue and agenda. According to its decision the enlarged meeting of the preparatory committee was held in Moscow from March 29 to March 31, 1976.

The doyen of the Russian Orthodox Church hierarchy by consecration, Metropolitan PALLADIY Sherstennikov of Orel and Bryansk, died at the age of 80 after a severe, prolonged illness on Holy Friday, April 23, 1976, in Orel.



Metropolitan Sergiy of Kherson and Odessa with members of the clergy and laity after the festal service in the Alexandrian Church Podvorye in Odessa, January 8, 1976. See p. 8

Services Conducted by His Holiness Patriarch PIMEN

MARCH

March 13 (February 29), Saturday of the first week in Lent, the Feast of St. Theodore the Tyro. His Holiness Patriarch Pimen received Holy Communion and, on the eve, attended the evening service in the Domestic Chapel of St. Philaretus the Merciful at the patriarchal chambers of the Trinity-St. Sergiy Lavra.

March 14 (1), the 1st Sunday in Lent, the Triumph of Orthodoxy. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After Liturgy, Patriarch Pimen conducted the Office of the Triumph of Orthodoxy together with Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Pi-

titim of Volokolamsk and the clergy of the cathedral and other churches.

March 20 (7), the Feast of the Icon of the Mother of God "Warrantress of the Sinful". His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted the Great-Compline and Matins in the Church of St. Nicholas in Khamovniki, Moscow.

During Liturgy, His Holiness the Patriarch awarded a genual to Archpriest Vladimir Divakov of the above church.

March 28 (15), the 3rd Sunday in Lent, the Veneration of the Life-Giving Cross. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil and the Bearing Forth of the Holy Cross in the Patriarchal Cathedral of the Epiphany.

The Office of the Triumph of Orthodoxy in the Patriarchal Cathedral

The annual commemoration of the universal restoration of icons in the Orthodox Church (842), called "the Triumph of Orthodoxy", was usually prayerfully celebrated in the Patriarchal Cathedral of the Epiphany in 1976. The Office of the Triumph of Orthodoxy was composed by Patriarch Methodius of Constantinople and for the first time was read in Constantinople on March 11, 843. Since then the office is said on the 1st Sunday in Lent, which is called the Triumph of Orthodoxy.

This day, March 14, 1976, Divine Liturgy in the Patriarchal Cathedral was led by His Holiness Patriarch Pimen of Moscow and All Russia with the clergy of the cathedral and other churches.

The moleben for the Sunday of Orthodoxy was conducted in the middle of the cathedral before the icons

of our Lord Jesus Christ and the Mother of God (as a sign of the steadfast veneration of holy icons in the Orthodox Church) by His Holiness Patriarch Pimen, Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, and the assembly of clergy.

His Holiness the Patriarch read the Gospel and a prayer of thanksgiving to the Lord Who has granted us the holy faith, which is kept in Orthodoxy unimpaired from the times of the Apostles.

When the Office of Orthodoxy ended His Holiness Patriarch Pimen proffered the cross to the hierarchs and clergymen to kiss. Afterwards, Patriarch Pimen and the assembly of the clergy kissed the icons before which the moleben had been conducted, the reliquary of St. Aleksiy of Moscow and the especially revered Kazan icon of the Mother of God.

Alexandrian Podvorye Festivities

Metropolitan Sergiy of Kher-son and Odessa celebrated Divine Liturgy in the Holy Trinity Church of the Alexandrian Podvorye in Odessa on the second day of Christmas, Synaxis of the Mother of God, January 8, 1976. The podvorye clergy and parishioners headed by the Exarch of the Patriarch of Alexandria, Archimandrite Grigorios Mudzuris, the dean of the podvorye, met His Eminence at 9 a. m.

Assisting the metropolitan at Liturgy were Archimandrite Grigorios; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archimandrite Michael Boliastis and Hieromonk Timotheos Margaritis, Jerusalem Patriarchate clergymen studying at the Leningrad Theological Academy; Archpriest Grigoriy Telpis, docent at the Leningrad academy; Hegumen Palladiy Shiman, helper to the Assistant Rector of the Odessa Theological Seminary, and the podvorye clergy.

Leningrad academy students from the Autocephalous Orthodox Church in America and the Ethiopian Church attended the service, as well as numerous worshippers. Slavonic and Greek ecphoneses followed each other mingling with the majestic and harmonious singing of the choir.

Later Metropolitan Sergiy read Patriarch Pimen's Christmas Message to the faithful of the Russian Orthodox Church. After the singing of the festal troparion and kontakion, Metropolitan Sergiy blessed the congregation with the icon of the Nativity; the singing of "Many Years" then followed.

Greeting Metropolitan Sergiy, Archimandrite Grigorios said that the celebration by a hierarch of the Russian Orthodox Church in the podvorye

strengthened and encouraged its clergymen and parishioners to do their duty, and reinforced ties between the fraternal Alexandrian and Russian Churches, thereby furthering cooperation in love and unanimity. He also said the year 1976 would mark twenty years since the inauguration of the Alexandrian Church Representation in Odessa. For the past ten years, the dean went on to say, it has been under the constant paternal care of Metropolitan Sergiy, the ruling hierarch of the Odessa Diocese.

Speaking in reply, Metropolitan Sergiy thanked Archimandrite Grigorios and said that the twenty years, which had passed since the agreement to establish the podvorye was concluded between the patriarchates of Alexandria and Moscow, have been fruitful. This ecclesiastical representation, the metropolitan continued, contributed a great deal towards promoting mutual understanding between our two Churches and peoples, consolidating friendly relations as well as developing ecclesiastical and patriotic activities. Turning to Archimandrite Mudzuris, the Exarch of the Patriarch of Alexandria, Metropolitan Sergiy said that he was heir to excellent traditions established in the podvorye and its church. The podvorye's 20th anniversary would be marked in common prayer, he said. The metropolitan also cordially greeted the Jerusalem Patriarchate clergy and other foreign guests.

After the service, the Exarch of the Patriarch of Alexandria held a reception for Metropolitan Sergiy, which was attended by the celebrants and foreign visitors. Among the speakers at dinner were Archimandrite Grigorios; Archpriest A. Kravchenko, the Odessa seminary rector; Teferi Iassu, Ethiopia, and Michael Bondar, USA, students.

Metropolitan Sergiy delivered a speech and concluded by proposing a toast to friendship among peoples and the spirit of love between the Russian, Alexandrian, and other Churches

Archpriest VIKTOR PETLYUCHENKO
assistant dean of the podvorye

After the singing of "We praise Thee, O God", Patriarch Pimen, robed in his mantle, came out to the ambo, thrice blessed the worshippers and called upon them to be steadfast and keep the Orthodox faith, for it is the faith of the Apostles and our fathers.

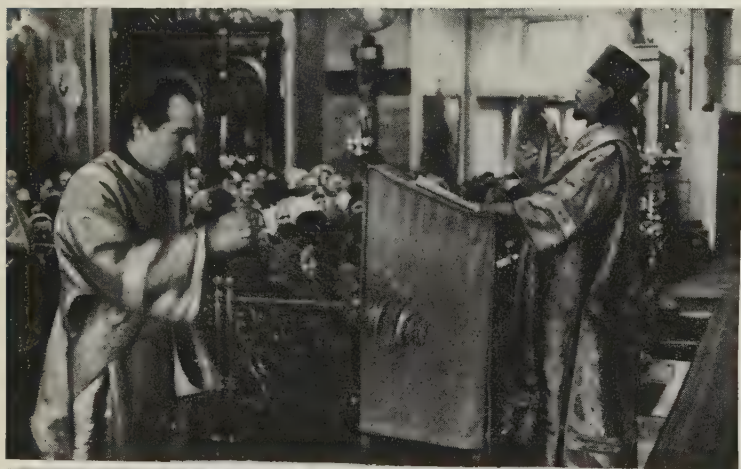
ВОЗНЕСЕНИЕ

XXI



THE ASCENSION OF OUR LORD JESUS CHRIST

Icon in the MTA collection
See p. 9



ORTHODOXY SUNDAY

Festal moleben in the Patri-
chal Epiphany Cathedral
March 14, 1976, the 1st Su-
day in Lent, Triumph of Ortho-
doxy



The Icon of the Ascension

from the MTA Church Archaeological Collection

The Feast of the Ascension is closely linked with the universal essence of icon veneration: it is symbolic of the passage from the visible to the Invisible, from the image to the Prototype. The devout contemplation of the icon leads to an inner affinity with the experience of the ascension of human nature from the externally visible to the Creator of all things".

Metropolitan Platon of Moscow (Levshin; †November 11, 1812) in one of his sermons noted the importance of the Feast of the Ascension for the understanding of the essence and nature of ecclesiastical symbolism and of its spiritually realistic orientation: "Everything in the Church is 'spiritual'. Although she performs many actions that are both external and visible, the chief purpose of these is not to move or delight the bodily senses and remain concerned with mere externals, they are intended and directed to bring to life our 'spiritual' feelings and by raising us from bodily and earthly baseness, to raise them to the heights of the spirit"¹.

The Holy Fathers, who laid the theological foundations for icon veneration, spoke constantly of the "going up", the "raising up" and the "leading up" of the mind to the Divine Mysteries "through the contemplation of the corresponding sensual symbols"².

Put together by the conciliar wisdom of the Church the iconographical canons of the Ascension in all their spiritual power bear witness to the incalculable possibilities that face the human consciousness which help man to follow the Ascended Christ "in His human nature" to the "place of the blessed, beyond and without this world, the dwelling-place of God, the angels and the blessed"³.

On the comparatively late and artistically undistinguished icon of the Ascension in the MTA Church Archaeological Collection we may study the basic particularities of the depictive canons of this great feast.

The first icons of the Ascension, dating from the 5th century, contain all the basic elements of the symbolic compositional expression of the canons. The earliest known example is the doors of the Church of St. Sabina in Rome. The picture is divided exactly into two: in the upper half stands Christ in an aureole, surrounded by the symbols of the four Evangelists, the Eagle, Lion, Bull and Angel. In later examples they are replaced by four angels. In the lower half is depicted the Virgin Oranté with Sts. Peter and Paul. The visible sky is divided by a clear border from the spiritual heavens which, as Lossky puts it, are "all the boundlessness of the spiritual worlds which encompass our earthly life; the infinite angelic spheres"⁴.

Liturgical hymns make the same sharp distinction between the spiritual heavens and what we see with our physical sight. In liturgical usage the heavens mean primarily the upper world which is inaccessible to the mind of the flesh. "Today in the heavens the heavenly powers" contemplate the Ascension of Christ, as the liturgy for the Ascension puts it. And the faithful can rise to these heavens with the inner eye at all times. "Leaving to the earth things of the earth, and things ashen leaving to the dust, come mortals, and let us arise and lift up our eyes and our thoughts, fixing our gazes and feelings to the heavenly gates, and thinking ourselves on the Mount of Olives, perceiving the Redeemer above held aloft on the cloud."⁵ This is why ecclesiastical art likewise transforms all that is earthly, creating its own symbolic language, chastely bereft of any naturalistic tendencies.

And so, on the doors of the Church of St. Sabina the "firmament of heaven" is symbolically portrayed in all its ideal plenitude through rhythmically combined representations of the Sun, the Moon and the Stars. Later, as we see on this icon from the MTA collection, these cosmic symbols have disappeared. There is no longer a

sharp distinction between the visible world and that which is revealed only to the inner eye. We are given the impression that the Ascension itself is depicted as it were from "within", from the point of view of the upper world itself. All that is external fades away, transfigured by the radiant glory of Christ. "A cloud of light took up Thee Who art Light away from the earth in a way beyond comprehension while the assemblies of Heaven praised Thee together with the Apostles, saying, Blessed art Thou, O Lord."⁶

The visible world dissolved in the radiance of the Spiritual Sun. In mediaeval icon-painting the "Glory of the Lord" was depicted by a series of concentric circles, whose gentle rhythms brought the viewer to the experience of the inner light.

On the icon we are speaking of the aureole is a dark-blue circle, with hatching of fine golden rays which issue forth from the figure of Christ. On the icon from the festal row of the Trinity Cathedral in the Trinity-St. Sergiy Lavra, executed by an incomparably great artist, the aureole is painted in cold tones, which accentuates even more the figure of the Saviour clothed in the red robes of Easter.

The way the aureole is depicted on the doors of St. Sabina is closely linked with the traditions of early Christian symbolism. It is framed by a wreath of laurel leaves, which in the first centuries of Christianity were seen as a symbol of victory and reward. *Be thou faithful unto death, and I will give thee a crown of life* (Rev. 2. 10). In the centre of the wreath it was normal to paint the Saviour's monogram. Later, Byzantine spiritualism was to replace this material symbol with the harmonious sign of the Uncreated Light, the aureole.

From all this we see that the true canons are realized not in lifeless and mechanical repetitions but in conciliarly created multiformity, giving the artist the stimulus which he requires for spiritual development.

Of great importance in the composition of the Ascension are the figures from the spiritual hierarchy depicted upon it. On the icon under discussion

there are four angels supporting the Saviour and the aureole. The upper angels are depicted with trumpets. Musical instruments are a detail that entered Orthodox iconography comparatively late, under the influence of Western painting. The justification for such an addition to the canons is based on this prophecy by the Psalmist: *God is gone up with a shout, the Lord with the sound of a trumpet* (Ps. 47. 5). The verse is also used as a versicle at the stichera on the Aposticha and as the first line of the prokeimenon before the Matins Gospel on the Feast of the Ascension.

The angelic figures are dynamic in conception. Their dark wings are illuminated with gold hatching. Their robes are red and dark-blue. In Christian symbolism, St. Dionysius the Areopagite says, a wing symbolizes fast upward movement, heavenly and lofty flight, which by its upward orientation rises above all that is of this earth. The lightness of the wings symbolizes total disconnection from the earthly and wholehearted, uninterrupted light ascent.⁷

This impression of "winged lightness" is also achieved by the artist who painted the present icon. The whole of the liturgy for the Ascension is redolent of this extraordinary feeling of inner vision of the upper world, awareness of its presence and of lofty service. "Angelic forces cried out to the uppermost dwellers, lift up your heads, O Gates, to Christ Our King, together with the Father and the Spirit, to Whom we sing."⁸ The hymn is a striking witness of the inner life of the Celestial Hierarchy: "Now the heavenly powers seeing human nature exalted, were struck with wonder at the strange manner of this ascent and bewildered asked each other, who is He that comes up? But beholding their Lord, they commanded the Gates of Heaven to open"⁹. In the 17th century there was more and more deviation from the traditional number of angels depicted (i. e. four, and more, rarely two). In the Greek icon-sampler Christ is surrounded by the angelic hosts who have come to meet Him.

By the 6th century, beneath the Ascending Saviour—in accordance with

the witness of the New Testament—the icon also included the figures of the *two men... in white apparel* (Acts 1. 10). “Then the angels came up, calling out to Thy disciples, O Christ: the Righteous Judge will come in the same way you saw Christ in flesh go into Heaven.”¹⁰ On the icon in the MTA collection the angels are depicted in white garments, contrasting harmoniously with the repleted colour of the Apostles’ red and blue garments. This colour structure emphasizes even further the fleshless, spiritual nature of the angels, seen through the enlightened vision of Christ’s disciples. The angels are lights having reason, as St. Gregory of Nazianzus calls them. Icon-painting has developed its own specific language to produce images of these hierarchic beings through colour, form and proportion.

Icons of the Ascension solve the problem of combining two worlds in a single symbol, the visible and the Invisible, in ascension and descension. “O Lord, today thou hast reestablished Adam’s nature, fallen down even to the nethermost part of earth, and Thyself having created it anew, set it up above every rule and authority.... But Who is this Man so good, the bodiless powers asked, Who is not only Man, but both God and Man, in unity manifest. And thus the wonder-struck angels in their robes hovered above the disciples while others stood around, and called out, Men of Galilee, He Who has just left you is Jesus Man and God.”¹¹

In the very centre of the composition, between two angels, is the figure of the Mother of God, an integral part of the depiction of the Ascension from the earliest days. However, the painter of the icon under discussion (following the general trend which started to dominate in ecclesiastical art from the 17th century) gave the gestures of the Mother of God a psychological and emotional character, carefully avoided by the mediaeval icon-painters who depicted the Most Holy Virgin Mary as the Orante filled with spiritual grandeur.

This image of the Mother of God in the composition of the Ascension has two basic interpretations. The first

sees in Her the personification of the Church. The second sees Her primarily as an image of the Mother of God and only obliquely as the personification of the Church. In essence the ecclesiastical consciousness, mystically identifying the Queen of Heaven with the Church, the Bride of Christ, remains outside the controversy which introduces intellectual allegorism where vital spiritual contemplation should predominate.

On both sides of the composition stand the Twelve Apostles, contemplating the Ascension. In spite of its late origin, the icon has retained many of the early features and rejected iconographical innovations, keeping the atmosphere of monumental unity which has always been a part of the depiction of the Apostles at the Ascension. The colour-rhythms of their garments, built on the juxtaposition of red and dark-blue shades, is toned with subtle hatching in gold, in which the ornamental decorative style has not yet made its appearance as it was to do later when it became fashionable to make unlimited and spiritually unjustified use of the hatching formerly used only in depictions of the Saviour.

The icon of the Ascension in the MTA collection shows how even in the most modest work of ecclesiastical art the human soul learns to rise from the corrupt to the Incorruptible, from the mortal to the Immortal. The image and likeness of God, stamped onto the essence of man, become tangible. The boundaries of time fade away, and the soul becomes conscious of the mystical unity with the experience of the Church which developed the sacred canons in order to raise it up towards the Divine Prototype.

Archimandrite ALEKSANDR

NOTES

^{1, 3} Metropolitan Platon Levshin, *Polnoe sobranie sochineniy* (Complete Works), Vol. I, St. Petersburg, 1913, pp. 659, 854.

² St. Dionysius the Areopagite, *Pismo k svyashchennonachalniku Titu* (Letter to Bishop Titus), in *Khristianskoe chtenie* (Christian Reading), 1839, Pt. 1, p. 4.

⁴ V. Lossky “Dogmaticheskoe bogoslovie” (Dogmatic Theology), *Bogoslovskie Trudy* (Theological Studies), Vol. VIII, 1972, p. 151.

⁵ Ikos, service for Ascension.

⁶ 1st troparion, Canticle 7 of the second canon, service for the Ascension.

The Diocese of Leningrad. On August 28, 1975, on the eve of the Feast of the Translation of the Icon of Our Lord "Not Made with Hands", from Edessa to Constantinople, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, conducted All-Night Vigil in the Cathedral of the Transfiguration of Our Lord in Leningrad. On the feast day itself, August 29, the metropolitan celebrated Divine Liturgy in the Pargolovskaya Church of the Saviour in Leningrad. On the evening of the same day, Metropolitan Nikodim read the Office for the Burial of the Mother of God.

On September 7, the 11th Sunday after Pentecost, Metropolitan Nikodim celebrated Divine Liturgy in St. Aleksandr Nevsky Church in Krasnoe Selo, and on November 4, the Feast of the Kazan Icon of the Mother of God in St. Vladimir Cathedral in Leningrad.

On November 5, the eve of the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", Metropolitan Nikodim held an evening service in the Cathedral of the Transfiguration of Our Lord, and on the feast day itself, November 6, celebrated Divine Liturgy in the Holy Trinity Church, popularly known as "Kulich i Paskha", in Leningrad.

On December 21, the 26th Sunday after Pentecost, Metropolitan Nikodim celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the town of Tosno, and on December 28, the 27th Sunday after Pentecost, in St. Nicholas Church in the village of Sablino, Tosno District.

At every service His Eminence delivered an exhortation.

In a number of churches in the diocese, Bishop Meliton of Tikhvin conducted services.



Metropolitan Nikodim during Divine Liturgy in the Holy Trinity Cathedral, St. Aleksandr Nevsky Lavra, Leningrad

The Diocese of Kiev. On December 14, 1975, the 25th Sunday after Pentecost, Feast of St. Philaretus the Merciful, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in St. Vladimir Cathedral in Kiev. On the eve of this day, His Eminence officiated at All-Night Vigil in the cathedral with Metropolitan Nikolai of Lvov and Ternopol, Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Leontiy of Simferopol and the Crimea, Bishop Makariy of Uman, Bishop Varlaam of Pereyaslav-Khmelnytsky, and numerous clergymen. During Liturgy, His Eminence delivered a sermon on Christian charity. After the festal moleben, Metropolitan Nikolai warmly congratulated Metropolitan Filaret on his name

⁷ St. Dionysius the Areopagite, *O nebesnoi ierarhii* (Celestial Hierarchy), Moscow, 1881, p. 63.

⁸ 3rd troparion, Cantic 4 of the first canon, Ascension.

⁹ Idiomelon before the Canon, Tone 6, Ascension.

¹⁰ 2nd troparion, Cantic 6 of the first canon, Ascension.

¹¹ Sticheron at the Lily, Tone 4, Ascension.

ty on behalf of the episcopate, clergy, and laity.

On December 17, Feast of St. Barbara the Martyr, His Eminence Filaret celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the reading of the akathistos to the joint with Bishop Varlaam and numerous clergymen in the cathedral where there is a reliquary containing the relics of St. Barbara.

On December 19, Feast of St. Nicholas the Miracle Worker, Metropolitan Filaret celebrated Divine Liturgy in St. Nicholas Cathedral of the Convent of the Protecting Veil in Kiev and delivered a sermon on the theme of the feast.

On December 21, the 26th Sunday after Pentecost, the Patriarchal Exarch conducted Divine Liturgy in the cathedral and, on the eve, All-Night Vigil with Bishops Makariy and Varlaam. On December 23, Feast of St. Ioasaf, the Bishop of Belgorod, His Eminence celebrated Divine Liturgy in the Holy Trinity Church in the village of Troeshchina, Brovary District, Kiev Region, and preached on the significance of the temple in Christian life.

On January 4, 1976, the Sunday before the Nativity of Christ, during Divine Liturgy in the cathedral Metropolitan Filaret ordained Anatoliy Zatonky, editorial staff member of the journal *Pravoslavnyi visnyk* (The Orthodox Messenger), to the diaconate.

On January 8, the Synaxis of the Mother of God, His Eminence conducted Divine Liturgy in the Convent of the Protecting Veil.

In the evening of the same day, the Patriarchal Exarch said Vespers in the cathedral with the clergymen of the city and diocese of Kiev. The Patriarchal Exarch's Christmas Message to the bishops, priests, the worthy monks, and to all the faithful of the Ukrainian Exarchate of the Moscow Patriarchate was read out. Then Bishop Varlaam extended Christmas greetings, on behalf of the clergy and the faithful, to Metropolitan Filaret. The traditional "Many Years" was sung, after which the metropolitan received the festal greetings of the clergy and the Orthodox people of Kiev, and blessed each one of

them while the choir sang Christmas carols.

On January 9, Feast of St. Stephen the Archdeacon, Metropolitan Filaret celebrated Divine Liturgy and delivered a homily in the Ascension Cathedral of St. Florus Convent in Kiev.

On January 14, the Circumcision of Our Lord and the Feast of St. Basil the Great, Metropolitan Filaret celebrated Divine Liturgy in the Ascension Church in Kiev, where one of the side-chapels is dedicated to St. Basil the Great. Metropolitan Filaret preached a sermon on the theme of the feast.

On February 12, the Synaxis of the Three Holy Hierarchs—Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, Metropolitan Filaret conducted Divine Liturgy in the Church of the Nativity of the Mother of God in the town of Cherkassy with the local clergy. Before the moleben, the metropolitan delivered a sermon, and then blessed the congregation.

On other feast days and Sundays, Metropolitan Filaret celebrated Divine Liturgy in St. Vladimir Cathedral in Kiev. Bishop Varlaam of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese, officiated at many of the services in the cathedral together with Metropolitan Filaret.

The Diocese of Arkhangelsk. In February 1976, Bishop Nikon of Arkhangelsk and Kholmogory prayerfully marked the 10th anniversary of his accession to the bishopric.

The bishop came to Arkhangelsk with the blessing of the late Patriarch Aleksiy on February 18, 1966, on the Friday of cheese-fare week, immediately before Lent. On February 20, 1966, on Forgiveness Sunday, he celebrated Divine Liturgy in the Cathedral of St. Elijah.

February 20, 1976, fell on a Friday, and so at the request of the clergy and laity it was decided to celebrate the occasion in prayer on Sunday, February 22, the Sunday of the Prodigal Son. Bishop Nikon celebrated the festal All-Night Vigil on the eve and Divine Liturgy on the Sunday itself in the cathedral, together with the cathedral clergy and the rectors of the city churches. Taking part in the divine service were those clergymen of the diocese who had

met the bishop when he came to Arkhangelsk see ten years ago.

Only five remained out of the forty who had been there then: Father Evstafiy Morgaevsky, Hegumen Serafim Poloz, Father Dimitriy Derkach, Hierodeacon Nikodim Shvoruk, and Deacon Petr Sazhin. Two choirs sang as usual and the cathedral was crowded with worshippers.

After Liturgy there was a thanksgiving moleben, where prayers were offered to the Lord for Bishop Nikon. After the singing of "Many Years" there were congratulatory addresses from the members of the clergy and laity.

These noted the tireless energy with which Bishop Nikon has fulfilled his archpastoral duties throughout these ten years for the good of the Church of Christ and of the Diocese of Arkhangelsk, which lies in the extreme North, far from the capital. The enormous area covered by the diocese includes the regions of Arkhangelsk and Murmansk and the Komi Autonomous Republic. The city of Arkhangelsk is the capital of the North, and it is one of the most ancient of Russian cities, with a history which stretches back for almost four hundred years.

The enormous area of the diocese of which he is head, with scattered parishes inaccessible by road, some of which can be reached only by foot or on horseback, and its harsh climatic conditions all go to show how demanding these ten years in the Far North have been on the bishop both physically and spiritually. He has served the Church of God with diligence and selflessness. Bishop Nikon is an exemplary Christian, burning with love for God and for others. His kindness and zealous service have won the Christian love and respect of those who worship with him in churches and share with him the joys and sorrows of ecclesiastical life. Consecrating himself entirely to his episcopal duty Bishop Nikon never complains that he is tired or exhausted, but always fulfils lovingly the obediences placed upon him.

All the addresses expressed thanks to the bishop for the fervency and solemnity with which he conducts divine services, and for his indefatigable preaching which is within the understanding of all his faithful, striking home to even the simplest heart. During the addresses there were tears in many eyes, tears of joy for their archpastor.



Archbishop Damian (centre) with Reverend Mother Natalia and Bishop Irinei after the service in the Korets convent church, August 9, 1975



Archbishop Damian of Volyn and Bishop Irinei of Ufa during divine service in Korets convent, August 9, 1975

In his reply, Bishop Nikon thanked both the clergy and laity for their warm words and greetings which filled his heart with joy and gave him fresh strength to continue the responsible work of his service to Christ's Church if God so willed. After blessing all those present the bishop left while the bells pealed and the choir sang *Eis polla eti, Despota*. The faithful did not disperse immediately and on all sides could be heard the simple but sincere words "Lord save him!"

The Diocese of Volyn. On August 9, 1975, the Feast of St. Panteleimon the Martyr, the Korets nuns prayerfully marked the fiftieth birthday of their superior, Hegumenia Natalia Ilchuk. The church was decorated for the occasion, and both monastic choirs sang at All-Night Vigil and Divine Liturgy. Each sister offered a prosphora to the Proskomeide for the health and salvation of Hegumenia Natalia. On the eve, All-Night Vigil with the blessing of Archbishop Damian of Volyn and Rovno was conducted by Bishop Irinei of

Ufa and Sterlitamak, who was visiting his parents in the town of Korets. His Grace Irinei anointed the sisters and those assembled in prayer with holy oil.

In the morning before Divine Liturgy, Archbishop Damian came to the cloister. Together with Bishop Irinei, he was solemnly greeted by the worshippers who had filled the church. After Liturgy, a Moleben of Thanksgiving was conducted and "Many Years" sung for Hegumenia Natalia.

Archbishop Damian and Bishop Irinei congratulated the reverend mother warmly and extended their wishes that she continue to perform her duties for the good of the Korets convent in good health. It was noted that Hegumenia Natalia had given her convent 31 years of productive service.

Bishop Irinei conducted All-Night Vigil in the convent on Saturday and Divine Liturgy on August 10, the 7th Sunday after Pentecost, the feast of the Smolensk Icon of the Mother of God.

On September 8, the Feast of the Vladimir Icon of the Mother of God and of the Holy Martyrs Sts. Adrian and Nata-

lia, Archbishop Damian conducted Divine Liturgy in the Korets cloister. All-Night Vigil with Archbishop Damian's blessing was conducted by Archpriest Yaroslav Antonyuk, Superintendent Dean of the Korets Church District. At the polyelaos the Akathistos to Sts. Adrian and Natalia was sung antiphonally by the two monastic choirs and by the clergy.

At Liturgy, Archpriest Yaroslav Antonyuk preached after the Communion Verse. Hegumenia Natalia received Holy Communion.

After the Moleben of Thanksgiving and the singing of "Many Years", Archbishop Damian warmly congratulated Hegumenia Natalia on her name day. The reverend mother thanked Archbishop Damian for his concern for the convent and asked for his prayers and blessing for her further service in the cloister.

The Diocese of Voroshilovgrad. Metropolitan Sergiy of Kherson and Odessa, Administrator of the Voroshilovgrad Diocese, arrived in Voroshilovgrad on November 19, 1975. His secretaries—Archpriest Iakov Boichenko for the Voroshilovgrad Region and Archpriest Aleksandr Shokalo for the Donetsk Region—met His Eminence at the airport.

The following day, the eve of the Synaxis of Archangel Michael and the Heavenly Host, Metropolitan Sergiy officiated at All-Night Vigil in St. Nicholas and the Transfiguration Church. His Eminence was cordially met by the parish clergy led by the rector, Archpriest Simeon Durnitsky, who delivered the welcoming address. At the All-Night Vigil, His Eminence anointed the worshippers with holy oil and after the service, preached a sermon.

On November 21, the day of the feast, Metropolitan Sergiy celebrated Divine Liturgy in the Voroshilovgrad Sts. Peter and Paul Cathedral. The clergy and laity cordially greeted the metropolitan, and the rector, Archpriest Grigoriy Buteiko, delivered the welcoming address.

After the festal moleben, His Eminence preached a sermon. "Today the Terrestrial Church bids us lift our hearts and minds to Heaven," he said, "to enter into prayerful communion with

the celestial, the angelic world, for the Angels are our closest mentors and helpers, protectors and guardians."

The following day, Metropolitan Sergiy officiated at All-Night Vigil in St. Nicholas Church in Yasinovka, a suburb of Makeyevka, Donetsk Region. His Eminence was warmly greeted by the rector, Father Nikolai Krivosheyev, Archpriest Georgiy Lebedev, Superintendent Dean of the Donetsk Church District, and the clergy from the nearby parishes. After the Gospel reading His Eminence delivered a sermon on the unity of all through love in Christ and on the lofty devotion to the cause of peace on earth. He then anointed the faithful with holy oil.

On November 23, the 22nd Sunday after Pentecost, Metropolitan Sergiy celebrated Divine Liturgy in St. Nicholas Church in Gorlovka. A multitude of the faithful gathered hours before the beginning of the service and joyfully greeted His Eminence. The clergy led by the rector, Archpriest Aleksandr Shokalo, gave a solemn welcome. During Liturgy, the metropolitan ordained deacon Georgiy Kobzar to the priesthood, and reader Vasilii Omelko to the diaconate. His Eminence's sermon was on the Gospel reading for the day, the Good Samaritan.

That evening Metropolitan Sergiy officiated at Vespers with the reading of an akathistos in St. Nicholas Church in Verovka, a suburb of Enakievo. His Eminence was greeted by the rector, Father Ioann Butkov, and members of the church council. After the service the archpastor delivered an exhortation and blessed the faithful.

The Diocese of Dnepropetrovsk. On the eve of the Feast of the Nativity of the Mother of God, September 20, 1975, Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, officiated at All-Night Vigil in the Holy Trinity Cathedral, Dnepropetrovsk, and anointed the worshippers with holy oil.

On the feast day, the Most Reverend Leontiy celebrated Divine Liturgy in the Church of the Nativity of the Mother of God in Kamenka-Dneprovskaya. The archpastor was greeted by worshippers with lighted candles, the rector and

members of the church council; the Superintendent Dean of the Zaporozhye Church District, Archimandrite Kallinik Piskun, delivered the welcoming address. The choir sang prayerfully and with great spiritual feeling. After the service, His Grace conducted a moleben with the blessing of water followed by asperges. After "Many Years" was sung His Grace preached on the glorification of the Mother of God, the Mother of Mankind, and on Sts. Joachim and Anne, the parents of the Theotokos, through whom the grace-bestowing birth of the Most Pure and Immaculate Virgin Mary came to pass. He then proffered the cross to the worshippers to kiss.

On the Feast of the Exaltation of the Holy and Life-Giving Cross, September 27, the Most Reverend Leontiy officiated at Divine Liturgy, and All-Night Vigil on the eve, in the Dnepropetrovsk cathedral. During the Vigil service His Grace read the Office of the Exaltation of the Holy Cross accompanied by the choir's moving singing; he then anointed the multitude of worshippers with holy oil. At Liturgy, Archbishop Leontiy ordained Deacon Aleksandr Erokhin from Berdyansk to the priesthood. His Grace preached on the veneration of Christ's Cross and at the end of Liturgy addressed the new pastor.

On September 28, the 14th Sunday after Pentecost, Archbishop Leontiy celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in the city of Nikopol where the rector is Archpriest Georgiy Radchenko, the superintendent dean of the parishes of the Dnepropetrovsk Church District. The rector, members of the church council and a multitude of parishioners with lighted candles solemnly greeted the archpastor, and the worshippers sang many parts in the Divine Liturgy. His Grace preached on bearing one's cross, and after the festal moleben thanked the rector and parishioners for their beautiful singing.

September 30 was the Feast of the Holy Martyrs Faith, Hope, Charity and Sophia. On the eve, Archbishop Leontiy conducted All-Night Vigil with the reading of the akathistos to the holy martyrs in the cathedral. The archbishop congratulated those celebrating their



**St. Nicholas Church in Igren,
Dnepropetrovsk Diocese**

name day on the feast day. The Most Reverend Leontiy officiated at Divine Liturgy on the feast day in the Church of St. Nicholas in the Dnepropetrovsk suburb of Igren. The rector, Father Nikolai Evdokimov, and members of the church council solemnly welcomed the archpastor. The rector preached on the Christian virtues of faith, hope and charity. After the festal moleben His Grace exhorted the parishioners to care for the holy temple where the Bloodless Sacrifice is offered and where prayers for the whole world are said to the Holy Trinity. Then he blessed the worshippers.

The archbishop also visited parishes outside Dnepropetrovsk—the Church of St. John the Divine in Podgorodnoe, whose rector is Father Grigoriy Bodnarchuk; the Prayerhouse of the Protecting Veil in Kulebovka, whose rector is Archpriest Andrei Shilin; St. Nicholas Prayerhouse in the suburb of Kaidaki, whose rector is Archpriest Anania Korneichuk; the Prayerhouse of the Protecting Veil in Taromskoe, whose rector is Father Aleksandr Svidunovich;

and the Prayerhouse of the Exaltation of the Holy Cross in Dievka, whose rector is Archpriest Pavel Kramarenko. The archpastor exhorted the local clergy.

On October 14, Archbishop Leontiy celebrated Divine Liturgy on the Feast of the Protecting Veil of the Mother of God and on the eve, conducted All-Night Vigil in the Cathedral of the Protecting Veil in Zaporozhye. A multitude of worshippers with lighted candles joyfully greeted the archpastor. The rector, Archimandrite Kallinik Piskun, delivered the welcoming address. The Akathistos to the Protecting Veil of the Mother of God was read at the All-Night Vigil. His Grace anointed the worshippers with holy oil. During Liturgy the archbishop preached on the theme of the feast bidding the worshippers to lead holy Christian lives of virtue in order that the Intercessor of all Christians may forever protect them from all evil. On the occasion of the patronal feast a procession was led three times round the cathedral after Liturgy. The archpastor then proffered the cross to the worshippers to kiss.

The Diocese of Ivanovo. On May 19, 1975, commemoration of the Righteous Job the Long-suffering and St. Iov of Pochaev, Divine Liturgy and the festal moleben were conducted in the Cathedral of the Transfiguration in Ivanovo. On the eve All-Night Vigil with the reading of the Akathistos to St. Iov was held. The superintendent deans and the clergy from nearby parishes took part in the Liturgy, afterwards Archbishop Iov of Ivanovo and Kineshma presented some members of the clergy with patriarchal and episcopal awards for Easter.

After "Many Years" was sung, Archbishop Iov was congratulated on his name day on behalf of the clergy and the church council of the cathedral by the dean, Archimandrite Amvrosiy Shurov; on behalf of the diocese administration and clergy by the secretary, Archpriest Nikolai Demyanovich; and on behalf of the superintendent deans by Archpriest Vladimir Levchuk, Superintendent Dean of the Third Church District.

On expressing his gratitude, the arch-

bishop bade the clergy and laity in the future as well to pray and work in Christ's vineyard as one and with the feeling of Christian love to affirm harmony among themselves and to strengthen peace throughout the world to the glory of the Holy Orthodox Church and our Motherland.

On June 1, the 5th Sunday after Easter, Archbishop Iov celebrated Divine Liturgy in the Holy Spirit Church in Yuryevets, an ancient town which observed its 750th anniversary in October 1975. The believers piously revere the memory of a local sixteenth-century zealot, Blessed Simon of Yuryevets. A side-chapel was built in his memory in the local church.

On June 23, Holy Spirit Day, Archbishop Iov assisted by the local clergy and those from the nearby parishes celebrated Divine Liturgy. After Liturgy, several of the clergy of the diocese were given awards. His Grace congratulated the local clergy, members of the church council, the choir, and the entire congregation on the patronal feast of their church, invoking God's blessing and the almighty grace of the Holy Spirit.

On August 2, the Feast of St. Elijah, the Prophet, Archbishop Iov celebrated Divine Liturgy and conducted festal moleben in the Church of the Presentation in the village of Vvedenie, Kineshma District. His Grace preached on the zeal of the pious Old Testament Prophet Elijah who showed us how to strengthen our spirit and preserve the purity of the Orthodox faith and piety.

On the eve of the Feast of the Dormition of the Mother of God, August 27, Archbishop Iov conducted All-Night Vigil, and on the feast day itself, Divine Liturgy in the Cathedral of the Dormition in Kineshma. In his exhortation to the congregation, His Grace spoke of the unceasing concern for us shown by our vigilant Heavenly Intercessor and the zealous Protectress of all mankind, the Mother of God.

Orthodox Russian believers, fervently praying with their archpastor, lovingly greeted His Grace in all the churches. Blessing the congregation Archbishop Iov bade the faithful to remember him in their prayers.



Archbishop Iov and members of the clergy at the festal service in the Transfiguration Cathedral in Ivanovo, May 19, 1975

The Diocese of Kalinin. On September 21, 1975, the 13th Sunday after Pentecost, the Feast of the Nativity of the Mother of God, Bishop Germogen of Kalinin and Kashin celebrated Divine Liturgy in the old Church of the Nativity of the Mother of God in Gorodnya on the Volga. His Grace was met by members of the church council and welcomed by the rector, Archpriest Aleksiy Zlobin. After the Gospel reading, Bishop Germogen preached on the theme of the feast and shared his reminiscences of his trips to those places in the Holy Land where the Blessed Virgin was born and where She heard the Annunciation from Archangel Gabriel. After Liturgy and procession round the church in observance of the feast of the patron saint, His Grace blessed the congregation.

On October 12, the 16th Sunday after Pentecost, the Right Reverend Germogen celebrated Divine Liturgy and on the eve, All-Night Vigil, in the Church of the Transfiguration in Kimry. His Grace was cordially welcomed by the rector of the church, Ioann Basiuk, and

by members of the church council. On the day of the feast, Bishop Germogen preached on Christ's Resurrection.

On November 4, the Feast of the Kazan Icon of the Mother of God, the Right Reverend Germogen celebrated Divine Liturgy in the church dedicated to the above-mentioned icon in Maryino, Torzhok District. The archpastor was given a solemn welcome by the rector, Archpriest Evgeniy Lisitsyn, and by members of the church council. In reply Bishop Germogen thanked the rector and his flock for their cordial greeting and noted the labour of the parishioners and the church council in repairing the temple. After the Gospel reading Bishop Germogen preached on the theme of the feast. His Grace recalled that this feast was instituted to commemorate the liberation of Moscow and Russia from the foreign invaders in 1612 and therefore has not only a religious meaning as a sign of God's mercy and the protection of the Mother of God through this icon, but also has patriotic significance as an example of the steadfastness of His Holiness the

Patriarch of Russia, Germogen, and the Russian people in defence of their homeland. After the festal moleben and the singing of "Many Years", His Grace blessed the congregation.

The Diocese of Kishinev. The Cathedral of St. Theodore the Tyro*. The cathedral is located not far from Victory Square, the historical centre of Kishinev.

The white stone, nine-cupolaed church is also known as the Chufliński cathedral after the brothers Feodor (1796-1854) and Anastasiy (1801-1870) Chufli, the architects. An inscription on a marble slab marks the site of their resting place near the southern wall of the cathedral.

In addition a memorial of white marble to Anastasiy Chufli stands at the northern side, near the belfry. The inscription on the memorial is written in Greek and Russian and says: "Anastasiy Konstantinovich Chufli was born in the village of Chepelovo on June 24, 1801, and died in Kishinev on September 17, 1870. The name of the departed will be eternally remembered by present and future generations of Bessarabia and Greece. This church, built by the departed, is sufficient proof that he was a devout Christian, and the money bequeathed for the education of the young and the care of the sick will prompt many needy to remember Anastasiy Chufli in their prayers."

The first rector of the church was Archpriest Ioann Stepanovich Butuk. Born on December 20, 1830, Archpriest Butuk subsequently became a well-known ecclesiastical figure. His book *Homilies and Sermons* was published in Kishinev in 1877. Of greatest interest to us are the "Homily delivered at the opening of a new school in the parish of the Church of St. Theodore the Tyro, Kishinev" and the "Homily delivered at the burial of Anastasiy Konstantinovich Chufli" (the latter is also published in the *Kishinevskie eparkhialnye vedomosti* (Kishinev Diocesan Gazette), No. 19, 1870. Father Ioann died on March 9, 1914, and was buried in the churchyard to the east of the apse. (Two other rectors—Archpriest Kon-

stantin Redveneskul and Archpriest Teodor Petika—are buried alongside him.) The community of the said church published a parish newsletter in Russian. *Chufliński prikhodskoi listok* (The Chufliński Parish Newsletter) No. 12 of February 1923, for example, describes the life and suffering of their patron saint—the great martyr, St. Theodore the Tyro.

On July 6, 1933, on the occasion of the 75th anniversary of the church, the Orthodox women's parish committee of the Church of St. Theodore the Tyro instituted a book of remembrance for entries and prayerful commemoration of the builders, benefactors and founders. It also contains the names of the rectors, Archpriests Petru Perozhinsky, Petru Donich and Vasiliy Glavan. From 1924 the reader of the church was Deacon Pavel Siminel (the father of Archpriest Ioann Siminel, the present rector of the Church of All Saints in Kishinev). According to the 1932 *Yearbook of the Kishinev-Khotin Diocese* the rector of the church at that time (until 1940) was Oikonomos Teodor Petrovich. From 1945 to 1952 the rector was Archpriest Sergiy Petrov, and from 1952 to 1962 Archpriest Georgiy Mushchinsky.

In 1962, the Church of St. Theodore the Tyro became a cathedral. From then until his death in 1968 Archpriest Valentin Dumbrava was the dean. He was succeeded by Archpriest Georgiy Mushchinsky.

Iosif Feodorovich Zvonchukov (1841-1901), who was the churchwarden for 24 years, is buried on the southern side, near the belfry.

Capital repairs on the cathedral began in 1972. Churchwardens Gordey Markovich Kotliarenko (1970-1972) and Aleksandr Stepanovich Gursky (from 1972 up to the present time) were the initiators of this project. Central heating was installed then and in 1973 work began on the restoration of the interior. The restoration of the badly-damaged murals was carried out by artist A. I. Burbela. He painted the Prophets Isaiah, Jeremiah, Ezekiel and Daniel in the main cupola. The ecumenical teachers and enlighteners Sts. Basil the Great, Gregory of Nazianzus, John Chrysostom and St. Nicholas the Miracle Worker are depicted on the

* See inside front and back covers.

pendentives of the small cupola. The painting is in the Vasnetsov style.

In 1974, with the blessing of Archbishop Ionafan of Kishinev and Moldavia, a southern side-chapel was built in honour of the Protecting Veil of the Mother of God. Work on the construction of the iconostasis, the altar and the prothesis was conducted by Archpriest Georgiy Zhosan, Rector of St. Michael's Church in the village of Rezeny, Novo-Anansky District.

The consecration of the new side-chapel was performed on January 3, 1975, by Archbishop Ionafan with Archpriest Georgiy Mushchinsky. At the same time the whole cathedral was blessed after inside and outside repair work.

In the sanctuary of the Kishinev cathedral there is a reliquary with the inscription: "Patriarch Kirill II for the New Neamt Monastery of the Epiphany in Bessarabia." The coffin-shaped reliquary was completed on March 28, 1882, during the jurisdiction of Archbishop Pavel (Lebedev) of Kishinev and Khotin (†April 23, 1892) and Hegumen Feofan. The reliquary contains the relics of St. Andrew and other Apostles, St. Theodore, the heavenly patron of the cathedral, and many other martyrs and saints, as well as a particle of the Life-Giving Cross of the Lord. The cathedral parishioners venerate especially the Gerbovetskaya and Kazan icons of the Mother of God.

The Cathedral of St. Theodore the Tyro is the spiritual centre of the diocese. Pontifical services are conducted here on Sundays and feasts, except on days when the ruling hierarchy is on a visit to other parishes in the diocese. Graduates of theological schools, before and after ordination, take part in services here to acquire the necessary practice, before their appointment to a parish. In order to obtain uniformity in the conduct of services in the diocese, the parish priests are summoned in turns to officiate on ferial days in the cathedral under the surveillance of the cathedral clergy. Readers are also summoned to attend these services.

Cathedral services are conducted in Moldavian and Church Slavonic, whilst the sermons are preached in Moldavian and Russian. The episcopal choir per-

forms works by famous Russian composers of ecclesiastical music such as Archpriest Petr Turchaninov, D. Bortnyansky, A. Lvov, G. Lvovsky, as well as Grigoriy Muzychesku, Archpriest Mikhail Berezovsky and many others. Muzychesku's collection *Divine Liturgy* and the collections of Archpriest M. Berezovsky—*All-Night Vigil* and *Hymns of the Divine Liturgy* are published in Romanian.

Under the Protecting Veil of the Mother of God and the intercession of the great martyr, St. Theodore the Tyro, the cathedral parishioners receive God's grace-bestowing aid in the cathedral and edification in Christian life from their spiritual mentors—the archpastor and the cathedral clergy.

Archpriest PETR BUBURUZ

The Diocese of Kostroma. Jubilee of a pastor. On January 27, 1976, Archimandrite Serafim Borisov, a clergyman of the Cathedral of the Resurrection in Kostroma, marked his 70th birthday.

On this day (Epiphany and the Feast of St. Nina Equal to the Apostles, the Enlightener of Georgia) Archbishop Kassian of Kostroma and Galich came to the cathedral. He was met with due ceremony by the clergy and laity. His Grace attended Divine Liturgy which was celebrated with his blessing by Archimandrite Serafim. Archbishop Kassian then led a thanksgiving moleben assisted by numerous clergymen. After the moleben His Grace congratulated Archimandrite Serafim on his birthday saying: "Venerable father, Archimandrite Serafim, you have devoted more than 50 years of your life to the service of the Church, of which over 40 years have been in holy orders, prayerfully serving the salvation of your spiritual children. For over ten years you have been under obedience as superintendent dean and for about five years the confessor of clergymen and theological students. During the last twelve years you have celebrated Divine Liturgy with the Holy Doors open: this is a spiritual reward for your zealous labours for the good of the Holy Orthodox Church. But the very highest award and unlimited joy await all true servants of God's Church in the future—in the Heav-



Archimandrite Serafim Borisov

only Kingdom of God. In congratulating you, Reverend Father, we pray that God grant you bodily and spiritual strength to continue your work for the good of the Holy Orthodox Church and for the salvation of your spiritual children. Many years to you!"

His Grace Archbishop Kassian gave Archimandrite Serafim a prosphora as a sign of prayerful communion. The dean, Archpriest Ioann Shcherban, congratulated the archimandrite on behalf of the cathedral clergy. Archimandrite Serafim was also congratulated by the churchwarden, N. F. Savelyev, and many parishioners. Protodeacon Ioann Sazonov presented him with an ornamented cross from the cathedral clergy as a mark of brotherly love. Archbishop Kassian wished Archimandrite Serafim many years. In reply, the archimandrite expressed his heartfelt gratitude to the archbishop and all those who had conveyed their best wishes.

Archimandrite Serafim (secular name Pavel Vladimirovich Borisov) was born on January 27, 1906, the son of a devout peasant in the Kostroma Gubernia. As a youth he often visited the Monastery of St. Iakov Zheleznoborov-

sky in the Diocese of Kostroma. At the exhortation of his sister, Mother Angelina, he went into the monastery in 1924 and performed clerical duties. In 1930, he took monastic vows under the name Serafim. In 1935, he was ordained hierodeacon and two years later—hieromonk. Archimandrite Serafim subsequently served in the parishes of the Diocese of Kostroma. In 1953, he was raised to the rank of hegumen. In 1964, His Holiness Patriarch Aleksiy made him archimandrite for his organization of the parish life of the Church of the Resurrection (now cathedral).

Always affable, modest, peace-loving, Father Serafim enjoys the respect and love of his fellow clergymen and the believers. In addition to their heartfelt good wishes they pray for his health and God's assistance in his pastoral service.

The Diocese of Kursk. On August 29, 1975, Bishop Khrisostom of Kursk and Belgorod read the Office for the Burial of the Mother of God in St. Ioasaf Cathedral in Belgorod. The bishop delivered a sermon on the virtues of the Mother of God as the foundation of the true Christian life.

On Saturday, August 30, Bishop Khrisostom visited the parish in the village of Cherny Olekh. Through the efforts of the believers the Prayerhouse of St. Demetrius of Salonika was repaired. The bishop was met by the parishioners with lighted candles and by the members of the church council. Before Divine Liturgy, the office for the consecration of a church was held. After Liturgy there was moleben to the Mother of God and St. Demetrius of Salonika followed by asperges. The services concluded with the singing of "Many Years". Bishop Khrisostom made an address and congratulated the worshippers on the successful completion of the repair and restoration work. He then wished the new rector, Archpriest Boris Postnikov, success in his pastoral service.

On September 12, the Translation of the Relics of St. Aleksandr Nevsky, Bishop Khrisostom celebrated Divine Liturgy and said a moleben in the Aleksandr Nevsky Church in Stary Oskol, Belgorod Region. The bishop was so-

lemnly welcomed by the rector, Archpriest Anatoliy Boguta, and the other clergymen. After the service, Bishop Khrisostom preached a sermon and blessed the worshippers.

On the feasts of St. Iosaf of Belgorod—September 17 (the invention of his relics) and December 23 (the anniversary of his beatific death) Bishop Khrisostom celebrated Divine Liturgy in St. Ioasaf Cathedral in Belgorod, where the saint lived and toiled. In his sermons, the bishop called on the flock of Belgorod to imitate the virtues of their heavenly patron, St. Ioasaf.

October 8, the Feast of St. Sergiy of Radonezh, is the patronal feast of the Cathedral of St. Sergiy and the Kazan Icon of the Mother of God in Kursk. In 1975, the cathedral roof was covered with a fresh layer of sheet iron and painted in a light-blue colour; the crosses and stars on the cupolas were also gilded. On patronal and great feasts two All-Night Vigils are held in the cathedral: in the lower Chapel of the Kazan Icon of the Mother of God and in the upper Chapel of St. Sergiy, where Bishop Khrisostom officiated. He congratulated the worshippers on the feast and blessed them.

On October 13, the eve of the Feast of the Protecting Veil of the Mother of God, Bishop Khrisostom officiated at All-Night Vigil in the Prayerhouse of the Protecting Veil in the village of Chernitsyno. The bishop was greeted by the rector, Hegumen Luka Bocharov. During the Vigil service, Bishop Khrisostom anointed the worshippers with holy oil and delivered a sermon on the theme of the feast. On the feast itself, His Grace celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Pokrovka, Belgorod Region. After Liturgy, a moleben was held with the reading of the Akathistos to the Protecting Veil of the Mother of God. The patronal feast concluded with a procession and the singing of "Many Years".

On November 8, the Feast of St. Demetrius of Salonika, Bishop Khrisostom celebrated Divine Liturgy in the Church of St. Mary Magdalene in Dmitriev Lgovsky and ordained Deacon Vasiliy Lomaga to the priesthood. After Liturgy, His Grace congratulated Father

Vasiliy and spoke about the loftiness and responsibility of pastoral service. After the moleben he delivered a sermon on the feast. In the evening, Bishop Khrisostom officiated at the Sunday All-Night Vigil in St. Nicholas Church in the village of Mikhailovka, Zheleznogorsk Region. On the following day, the 20th Sunday after Pentecost, he celebrated Divine Liturgy in St. Demetrius Church in the village of Derevenki. After the service he delivered a homily.

On December 4, the patronal feast of the Church of the Presentation of the Mother of God in Kursk, Bishop Khrisostom celebrated Divine Liturgy and said a moleben. After the singing of "Many Years" His Grace offered his sincere good wishes to the clergy headed by the rector, Boris Khrshanovsky, the members of the church council and the worshippers on their feast and exhorted them to love God's house, wherein the Mother of God Herself may be an example to us all.

On December 6, the Feast of St. Aleksandr Nevsky, Bishop Khrisostom celebrated Divine Liturgy in St. Aleksandr Nevsky Church in Alekseyevka, Belgorod Region; on the eve he officiated at All-Night Vigil with the reading of the akathistos. The rector and the superintendent dean, Archpriest Nikolai Kobets, welcomed the bishop. His Grace thanked him for the greetings and called upon the worshippers to love the Holy Church and their country as St. Aleksandr Nevsky did.

One of the side-chapels in the Church of All Saints in Kursk is dedicated to St. Catherine the Great Martyr. Here, on December 7, the Feast of St. Catherine and the 24th Sunday after Pentecost, Bishop Khrisostom celebrated Divine Liturgy. In his sermon, the bishop noted that during His life on Earth the Lord Jesus Christ was served not only by the disciples, but by the Myrrh-Bearers. Subsequently many women Christians, like St. Catherine, for example, were immortalized through martyrdom.

In the days preceding the festivities of Christmas 1976 Bishop Khrisostom attended services in the cathedral and took part in the reading and singing. On Christmas Eve, January 6, and on Christmas Day itself, His Grace of-

ficiated at festal services in Kursk cathedral and St. Ioasaf Cathedral in Belgorod.

On January 9, the city clergy of Kursk offered their ruling hierarch Christmas greetings. After a solemn welcome Great Vespers was conducted. The dean, Archpriest Aleksandr Rogozinsky, said a short moleben and greeted Bishop Khrisostom on behalf of the clergy and flock of the diocese. After Bishop Khrisostom's Christmas message to the flock of the Kursk Diocese had been read, His Grace conferred his blessing on the clergymen and worshippers present. The choir sang a selection of Christmas carols under the direction of the precentor Irina Utkina.

His Grace Bishop Khrisostom also officiated at services in the cathedral on other Sundays and feast days.

The Diocese of Novgorod. On February 14, 1975, the eve of the Presentation of Our Lord in the Temple, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, officiated at All-Night Vigil in the Church of St. Philip in Novgorod and on the feast day itself celebrated Divine Liturgy.

On March 2, the Sunday of the Prodigal Son, His Eminence celebrated Divine Liturgy in the same church after officiating at All-Night Vigil on the eve.

On Saturday, April 5, Metropolitan Nikodim conducted All-Night Vigil in the Church of the Kazan Icon of the Mother of God in Chudovo. The following day, the 3rd Sunday in Lent, the Veneration of the Life-Giving Cross, Metropolitan Nikodim consecrated this church, which had been rebuilt after a fire and then celebrated Divine Liturgy (see *JMP*, No. 2, 1975, pp. 25-26).

On April 13, the 4th Sunday in Lent, Metropolitan Nikodim conducted Great Vespers with the reading of the akathistos in the Church of St. Philip in Novgorod. On May 13, the Invention of the Relics of St. Nikita of Novgorod, and October 5, the 15th Sunday after Pentecost, Metropolitan Nikodim celebrated Divine Liturgy in the same church after officiating at All-Night Vigil on the eve of these feasts.

In the evening of October 5, Metro-

politan Nikodim conducted Vespers and read an akathistos before the locally revered icon in the Staraya Russa church.

Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, officiated with Metropolitan Nikodim on several occasions at services in the Church of St. Philip.

The Diocese of Orel. On December 14, 1975, Metropolitan Palladiy of Orel and Bryansk, the oldest hierarch by consecration in the Russian Orthodox Church, celebrated 45 years of hierarchal service and 60 years in holy orders.

On December 1, 1930, by decision of the Deputy Patriarchal Locum Tenens, Metropolitan Sergiy of Nizhni Novgorod, and the Holy Synod, Archimandrite Palladiy Sherstennikov of the Kazan Diocese was nominated Bishop of Elabuga, Vicar of the Kazan Diocese. The consecration was solemnized in Kazan by Archbishop Afanasiy (Malinin) of Kazan and Sviyazhsk († 1939) and Bishop Irinei of Chistopol, Vicar of the Kazan Diocese. Bishop Palladiy has sat on the following cathedras: Rzhev, Petrozavodsk, Kalinin, Semipalatinsk, Omsk, Irkutsk, and Saratov. He has administered the Orel See since 1963.

In 1938, Bishop Palladiy was elevated to the dignity of archbishop by the Patriarchal Locum Tenens His Eminence Metropolitan Sergiy. In 1963, His Holiness Patriarch Aleksiy conferred upon him the Order of St. Vladimir, 1st Class. In 1968, Archbishop Palladiy was elevated to the dignity of metropolitan. Two years later, on the occasion of the fortieth anniversary of his hierarchal service he was granted the right to wear two panagias.

On December 10, the Feasts of the Icon of the Mother of God "The Sign" and of St. Palladius, Metropolitan Palladiy celebrated Divine Liturgy in the Cathedral of the Akhtyrskaya Icon of the Mother of God in Orel after officiating at All-Night Vigil on the eve. He was assisted by numerous clergymen from the diocesan parishes; there was a large gathering of worshippers. After the Liturgy a moleben was said and the service concluded with the singing of "Many Years".

Archpriest Nikolai Sapsai, the secretary of the diocesan board, greeted His

Eminence on behalf of the clergy and laity of the diocese. "From a very early age," Archpriest Sapsai said, "you unflinchingly aspired to service in the Church. You left the world and chose the way of Christ. You have been in holy orders for sixty years, of which 45 have been spent in the dignity of bishop. Your Christian devotion to the will of God, corresponds to the words of the well-known prayer: 'Living no more unto myself, but unto Thee, our Master and Benefactor'."

Metropolitan Palladiy was presented with the Vladimir icon of the Mother of God and a prosphora as a mark of prayerful communion.

The clergymen and all the worshippers present congratulated His Eminence on his name day and anniversary and came up to receive his blessing. Metropolitan Palladiy paternally thanked everyone for their joint prayers and good wishes.

The Diocese of Poltava. On September 7, 1975, the 11th Sunday after Pentecost, Bishop Feodosiy of Poltava and Kremenchug blessed the church in the village of Belotserkovka, which had been completely repaired, and then celebrated Divine Liturgy. Believers from many of the surrounding villages came for the service. The bishop was solemnly greeted by the rector, Archpriest Peir Ostapenko. The local choir sang prayerfully. After Liturgy, Bishop Feodosiy delivered an exhortation and thanked the parishioners of Belotserkovka for their labour in repairing the church. His Grace spoke about the significance of the temple for Orthodox Christians and called on them to pray for peace and to be true children of the Holy Russian Orthodox Church. Asperges followed and then "Many Years" was sung.

On October 12, the 16th Sunday after Pentecost and the feast of the locally-revered Gorbanevskaya icon of the Mother of God, which is in the Cathedral of St. Makariy in Poltava, Bishop Feodosiy concelebrated Divine Liturgy in the cathedral with the cathedral and city clergy, after officiating at All-Night Vigil with the reading of the akathistos on the eve.

On October 14, the Feast of the

Protecting Veil of the Mother of God, Bishop Feodosiy celebrated Divine Liturgy in the Prayerhouse of the Annunciation in Lkhvitsy. The bishop was given a very warm welcome by the rector, Archpriest Ioann Terkun, the members of the church council and the parishioners. Clergymen from the Gadyach Church District attended the service. The prayerhouse was crowded with local parishioners and believers from other towns and nearby villages. The local choir sang during Liturgy. After the Gospel reading and the Communion Verse Bishop Feodosiy preached sermons. He exhorted the flock to preserve its Orthodox faith, to love the house of God and always, in joy and in bitterness, to pray to the Intercessor for all Christians—the Mother of God. After Liturgy, Bishop Feodosiy blessed the worshippers and left for Poltava with their good wishes.

On January 8, 1976, the Synaxis of the Mother of God, His Grace Bishop Feodosiy received the congratulations of the clergy and laity in the cathedral. After Liturgy Archpriest Anatoliy Mironenko, who is the cathedral dean and secretary of the diocesan board, addressed a few words in greeting to the bishop. His Grace blessed the believers, while the choir sang Christmas carols.

The Diocese of Tambov. In 1975 Archbishop Mikhail of Tambov and Michurinsk visited several diocesan parishes where he conducted services and exhorted the worshippers, explained the Holy Scripture readings, and urged them to fulfil God's commandments.

On January 9, 1975, the Feast of St. Stephen the First Martyr, Divine Liturgy was celebrated in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Michurinsk; on January 12, the 32nd Sunday after Pentecost, the 1st Sunday after Christmas, Divine Liturgy was celebrated in the Church of St. John the Divine in Ras-skazovo.

On March 9, Meat-fare Sunday and of the Last Judgement, Archbishop Mikhail celebrated Divine Liturgy in St. Nicholas Church in Morshansk and then led the funeral service for the departed rector of the church, Archpriest Pavel Toroptsev.

On April 12 and 13, the 4th Saturday and Sunday in Lent, pontifical services were conducted in the Church of Sts. Cosmas and Damian in Kirsanov.

On April 28, Holy Monday, Archbishop Mikhail celebrated the Liturgy of the Presanctified in the Archangel Michael Church in the village of Mordovo, and then said prayers for the departed rector of the church, Archpriest Aleksandr Borodin (Hieroschemamonk Pitirim) (see *JMP*, No. 11, 1975).

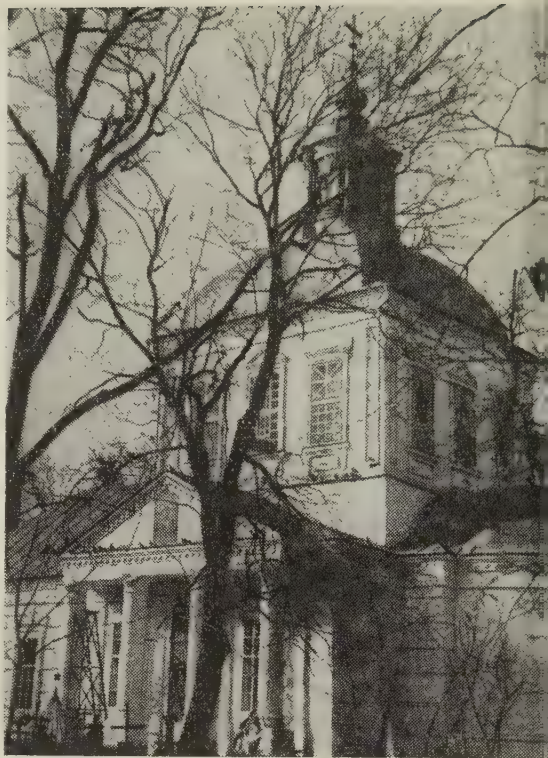
During Easter week Archbishop Mikhail exchanged Paschal greetings with the flock and conducted Paschal services in the Cathedral of the Protecting Veil in Tambov; in the Church of Sts. Cosmas and Damian in the village of Kosmodamianovskoe, Tambov District (May 5, Easter Monday); in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Michurinsk (May 6, Easter Tuesday), and in the Church of St. Michael the Archangel in the village of Tsarevka, Znamenka District (May 10, Easter Saturday).

On May 11, the Sunday of St. Thomas the Apostle, the archbishop celebrated Divine Liturgy in the Church of St. John the Divine in Rasskazovo and on June 8, the Sunday of the Blind Man—in the Church of the Archangel Michael in the village of Ternovoe, Inzhavino District.

During Divine Liturgy on June 11, the Apodosis of Easter, Archbishop Mikhail ordained Deacon Anatoliy Solonov of the Cathedral of the Protecting Veil presbyter to serve in the cathedral.

On Wednesday of the first week after Pentecost, June 25, Archbishop Mikhail marked the 25th anniversary of his ordination as a priest in prayer. On this day he celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Michurinsk assisted by several clergymen before a throng of worshippers, who offered their heartfelt best wishes to their archpastor.

Every year on July 1, the parish of the Holy Trinity Church in the village of Orzhevka, Umet District, celebrates the feast of the revered Bogolyubovo icon of the Mother of God. On the eve, June 30, Archbishop Mikhail officiated at All-Night Vigil with the reading of the Akathistos to the Mother of God,



Church of the Icon of the Mother of God "Consolation of All the Afflicted" in Michurinsk, Tambov Diocese

and on the feast celebrated Divine Liturgy.

Archbishop Mikhail also celebrated Divine Liturgy on the Feast of Sts. Peter and Paul on July 12 in the Holy Trinity Church in the village of Bondari; on August 17, the 8th Sunday after Pentecost, in the Church of the Nativity of Christ in the village of Rozhdestvenskoe, Rasskazovo District; on August 19, the Transfiguration of the Lord, in the Holy Trinity Church in the village of Pichaevo; on August 28, the Dormition of the Most Holy Mother of God, in St. Nicholas Church in Morshansk.

On August 31, the 10th Sunday after Pentecost and the Feast of Sts. Florus and Laurus, Archbishop Mikhail celebrated Divine Liturgy in the Church of the Archangel Michael in the village of Mordovo, where one of the side-chapels is dedicated to Sts. Florus and Laurus. On the eve, the archbishop officiated at All-Night Vigil.

On the eve of the Exaltation of the Life-Giving Cross of the Lord, Archbi-

shop Mikhail officiated at All-Night Vigil in the Church of the Exaltation in the village of Kareli, Morshansk District. On the feast itself, September 27, His Grace celebrated Divine Liturgy in the same church. After the All-Night Vigil Archbishop Mikhail read the Office for the Exaltation of the Cross. The reader of the Archangel Michael Church in Mordovo Village, Valentin Shentsov, was ordained deacon during Liturgy on September 27 and ordained presbyter to the church in Mordovo during Divine Liturgy in the cathedral on November 23.

On October 19, the 17th Sunday after Pentecost, the archbishop celebrated Divine Liturgy in the Church of St. John the Divine in the village of Izosimovo, Michurinsk District; on the Feast of the Icon of the Mother of God "Consolation of All the Afflicted" on November 6, His Grace celebrated Divine Liturgy in the church dedicated to the icon in Michurinsk.

The Diocese of Kharkov. On October 14, 1975, the Feast of the Protecting Veil of the Mother of God, Archbishop Nikodim of Kharkov and Bogodukhov ordained Deacon Iakov Zelensky to the priesthood during Divine Liturgy in the Novopokrovka village church, Chuguev District.

Addressing the new pastor Archbishop Nikodim said: "The priesthood is God's calling to a sacrificial feat of service for the salvation of men; at the same time it is the sacrificial love of the pastor—the feat of co-crucifixion for the flock, the feat begun on Holy Golgotha by the Chief Shepherd Christ. And he who takes up service at the altar of Christ's Church with intentions other than spiritual, has already surrendered his conscience to the evangelical court; in the words of Christ: *Good were it for that man if he had never been born* (Mk. 14. 21).

"In laying the foundation of the New Testament priesthood our Lord Jesus Christ Himself washed the feet of His Holy Apostles and in this way indicated their lofty, but sacrificial ordination. The Lord, as the New Testament High Priest, entered the Holy of Holies with His Most Pure Blood.

"The priesthood is the embodiment in

oneself of the highest spiritual ideal: to be equal to good, truth and love of God and people, to be ready to give one's life for the salvation of men, and to serve them not for selfish aims, but in the name of Christian conscience. Remember, dear Father Iakov, that there is nothing more unworthy in the eyes of God and men than a negligent pastor who hypocritically intercedes for men before God's altar.

"Be worthy of the lofty divine calling as you perform your sacerdotal duties, that everyone might draw from you, like children from their father, a good example for imitation, that the good be strengthened in virtue and the negligent and evil submit to the goodness of your love; for a pastor of Christ's Church is called upon to lighten the burden of his flock. Do not expect any special reward or gratitude for your pastoral service from men, for they are weak. In the difficult trials ahead, put your hope with filial faith in the Intercessor for all Christians, for on the feast of Her Protecting Veil and in Her holy church you have received the gift of priesthood. And labour with joy in the hope of faith, justifying your calling through sincere Christian love."

After the service, Archbishop Nikodim delivered an exhortation and blessed the congregation. The rector, Archbishop Vasilii Bondarenko, and the worshippers thanked the archbishop with filial love.

On November 23, the 22nd Sunday after Pentecost, Archbishop Nikodim ordained Deacon Nikolai Rotar to the priesthood during Divine Liturgy in the Cathedral of the Annunciation in Kharkov.

On November 30, the 23rd Sunday after Pentecost, the archbishop visited the parish of Senkovo in Kupiansk District. Before Divine Liturgy, His Grace blessed the Church of the Dormition, which had been completely repaired. In his exhortation to the believers Archbishop Nikodim talked about the significance of God's house for Christians and their attitude to it. In conclusion the archbishop invoked God's blessing upon the parishioners who had taken active part in the renovation of the church. He expressed his gratitude to the rector, Father Iosif Romanchak, for

his zealous pastoral service and spiritual care for his flock.

On December 19, the Feast of St. Nicholas the Miracle Worker, Archbishop Nikodim celebrated Divine Liturgy in St. Nicholas Church in Kupiansk. The archbishop thanked the rector, Father Feodor Nagalko, for organizing parish life and expressed his gratitude to the parish council and the believers for their industry towards God's house and zealous labour to repair the church and restore the paintings within.

Later that day, Archbishop Nikodim visited the Church of St. John the Divine in the village of Kurilovka, Kupiansk District, where he was given a warm reception by the rector, Father Vasilii Pronkiv, and the worshippers. The archbishop invoked God's blessing upon the zealous works of the pastor and the flock for the good of the parish.

On January 4, 1976, the 28th Sunday after Pentecost, and before Christmas, Archbishop Nikodim celebrated Divine Liturgy in the Church of the Nativity of Christ in the village of Borovaya, Zmiev District. The archbishop congratulated the worshippers on the coming festival of the Nativity and their patronal feast and hoped that they care zealously for the house of God, preserve it in the purity of Orthodox faith and be worthy sons and daughters of their country. The rector, Father Aleksandr Tanashkin, thanked His Grace for visiting the parish and for his sermon. The archbishop then blessed the congregation.

On Christmas days the archbishop conducted services in the following Kharkov churches: on January 6, Christmas Eve, and on Christmas Day, in the cathedral; on the second day of the feast—in the Church of the Ozeryanskaya Icon of the Mother of God; on the third day, January 9—in the Church of the Kazan Icon of the Mother of God. Then His Grace visited the grave of Metropolitan Stefan (Protsenko) of Kharkov (†Oct. 6, 1960) in the city cemetery and said the Lity for the Departed.

On January 11, the 29th Sunday after Pentecost, the first after Christmas, Archbishop Nikodim visited the Church of the Nativity of the Mother of God in the village of Andreyevka, Balakleya

District. His Grace congratulated the worshippers on the feast and read the Christmas Message of His Holiness Patriarch Pimen.

On January 20, the Synaxis of St. John the Baptist, Archbishop Nikodim celebrated Divine Liturgy in the cemetery Church of the Beheading of St. John the Baptist in Kharkov, and on January 25, the 31st Sunday after Pentecost, conducted the service in the Church of the Ascension in Izium. On the same day he also visited the prayer-house in the village of Korobochkino, Chuguev District.

On February 8, the 33rd Sunday after Pentecost, Archbishop Nikodim celebrated Divine Liturgy in Sts. Peter and Paul Church in Kharkov; on February 12, the Synaxis of the Three Holy Hierarchs, His Grace celebrated Liturgy in the church dedicated to the feast in Kharkov.

On other Sundays and feasts Archbishop Nikodim conducted services in the Cathedral of the Annunciation.

The Diocese of Chernigov. On June 23, 1975, Holy Spirit Day, and July 13, the 3rd Sunday after Pentecost, Archbishop Antoniyy of Chernigov and Nezhin celebrated Divine Liturgy in the Church of the Dormition in Novgorod-Seversky. His Grace was welcomed by the members of the church council in the presence of a large gathering of worshippers. The rector, Father Boris Gulin, addressed a few words of greeting to the archbishop.

On July 23, the Feast of St. Antoniyy of the Caves, "the founder of monastic life in Russia", Archbishop Antoniyy concelebrated Divine Liturgy in the Cathedral of the Resurrection in Chernigov with clergymen of the Chernigov and Sumy dioceses (His Grace is temporarily in charge of the latter diocese). On the eve, the archbishop officiated at All-Night Vigil with the reading of the Akathistos to St. Antoniyy of the Caves in the same church. During the Liturgy, Archpriest Vasilii Demidenko, the Superintendent Dean of the Chernigov Church District, preached on the life and feats of St. Antoniyy. On behalf of the clergy and flock of the Chernigov Diocese the dean of Chernigov cathedral, Archpriest Nikolai Shostak, and

Archpriest Mikhail Isakov, Superintendent Dean of the Mena Church District congratulated the archbishop on his name day. Archpriest Sergiy Danshin, the Dean of the Cathedral of the Transfiguration in Sumy, expressed to His Grace the best wishes of the clergy and flock of the Sumy Diocese. The worshippers came up to receive the archbishop's blessing and offer him their good wishes.

On August 31, the 10th Sunday after Pentecost, Archbishop Antony ordained Deacon Mikhail Yarovoi to the priesthood during Divine Liturgy in the cathedral and delivered a homily on the pastoral office.

On September 21, the Nativity of the Mother of God, Archbishop Antony celebrated Divine Liturgy in the Church of the Nativity of the Mother of God in the village of Kolichevka. His Grace was given a warm welcome by the rector, Archpriest Vasilii Demidenko, the members of the church council and the believers.

September 22 is the Feast of the Invention of the Relics of the Miracle Worker St. Feodosiy, Archbishop of Chernigov. On the eve Archbishop Nikodim of Kharkov and Bogodukhov and Archbishop Antony officiated at All-Night Vigil with the reading of the Akathistos to St. Feodosiy in the cathedral. On the feast itself, they concelebrated Divine Liturgy with the superintendent deans, members of the cathedral clergy and clergymen from other parishes. Archpriest Vasilii Demidenko, the Superintendent Dean of the Chernigov Church District, preached the sermon. After Liturgy, a festal moleben was held and "Many Years" sung. The two archbishops exchanged words of greeting. Archbishop Nikodim then congratulated the worshippers on the feast and gave them his blessing.

The Cathedral of the Resurrection was completely repaired in time for the Feast of St. Feodosiy thanks to the efforts of the believers under the guidance of Archbishop Antony. The murals were restored and the cathedral was adorned with new icons, including images of the Evangelists and Sts. Antony and Feodosiy of the Caves, "The Resurrection of Christ", "The Baptism of Our Lord" and "The Transfiguration of Our Lord".

On September 28, the 14th Sunday after Pentecost, Archbishop Antony celebrated Divine Liturgy in St. Basil's Church in Nezhin. The rector, Archpriest Mark Kuzmenko, the members of the church council and the believers gave the archbishop a very warm welcome.

After every service His Grace delivered a homily and blessed the worshippers.

The Diocese of Yaroslavl. On June 29, 1975, the 1st Sunday after Pentecost, of All Saints, Metropolitan Ioann of Yaroslavl and Rostov celebrated Divine Liturgy in St. Nicholas Church in the village of Bor on the occasion of the 250th anniversary of the founding of the church. On the same day the 80th birthday of the rector, Archpriest Aleksandr Pavlovich Nevsky, was celebrated in prayer.

On July 16 pilgrims from the Patriarchal Parishes in the USA were guests of the diocese. They prayed on that day in the Church of the Holy Cross and the Mother of God in Yaroslavl. Here the rector, Archpriest Georgiy Klyushnikov, secretary of the diocesan board, celebrated Divine Liturgy on the occasion of the Translation of the Relics of St. Filipp, Metropolitan of Moscow. With the blessing of Metropolitan Ioann the rector received the guests after the service.

On August 21, the Feast of the Tolgskaya Icon of the Mother of God, Metropolitan Ioann celebrated Divine Liturgy in the Holy Trinity Church in the village of Tolgobol, Yaroslavl District, where he was given a warm welcome by the rector, Father Evgeniy Dzichkovsky, the members of the church council and numerous worshippers. During Liturgy, Subdeacon Vyacheslav Kirillov was ordained deacon. On August 28, the Dormition of the Mother of God, he was ordained to the priesthood during Divine Liturgy in the Cathedral of the Feodorovskaya Icon of the Mother of God in Yaroslavl.

On August 24, the 9th Sunday after Pentecost, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Archangel Michael in the village of Norskoie. A crowd of worshippers gave the metropolitan a fond welcome. In a



Archbishop Nikodim of Kharkov and Archbishop Antoniyy of Chernigov at Divine Liturgy in the Chernigov cathedral, September 22, 1975

homily after the service His Eminence made special note of the labours of the church council to maintain the church in good order.

On September 7, the 11th Sunday after Pentecost, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Presentation in Lyubim after officiating at All-Night Vigil on the eve in the same church. The metropolitan was solemnly welcomed by the rector, the members of the church council and the believers who thronged the edifice.

On September 11, the Beheading of St. John the Baptist, Metropolitan Ioann said a panikhida for all fallen soldiers in the Church of the Protecting Veil in Pereslavl. His Eminence spoke about the feat of our country's soldiers in the Great Patriotic War.

On September 12, the Translation of the Relics of St. Aleksandr Nevsky, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Protecting Veil in Pereslavl.

Archbishop Irinei of Vienna and Austria visited Yaroslavl on September 20 and 21. In the evening of September 20, the eve of the Nativity of the Mother

of God, Metropolitan Ioann and Archbishop Irinei officiated at All-Night Vigil in the Cathedral of the Feodorovskaya Icon of the Mother of God; on the feast itself the two hierarchs concelebrated Divine Liturgy in the cathedral. Archbishop Irinei thanked the metropolitan warmly for his cordial reception and said that he would tell the believers in Vienna about the warmth and love of the Mother Church and the homeland. After the service, Metropolitan Ioann gave a reception for the distinguished guest.

On September 27, the Exaltation of the Cross, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Holy Cross and the Mother of God in Yaroslavl. On the eve, His Eminence officiated at All-Night Vigil with the Bearing Forth of the Cross and the Office of the Exaltation. On September 28, the 14th Sunday after Pentecost, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Ascension in Danilov.

In every church His Eminence preached a sermon and blessed the worshippers.

Schemahegumen **Iustin** (secular name Ioann Afanasyevich Gyrlyan) of the Kishinev Diocese, who had retired after serving 45 years in holy orders, passed away on April 19, 1975, in the 94th year of his life.



Father Iustin entered the Zhabka Monastery of the Ascension (Moldavia) in 1899 as a postulant and took his monastic vows in 1915. He was ordained hierodeacon in 1918 and hieromonk in 1927. From 1917 to 1940, he was under obedience at the Kishinev Bishop's House and the diocesan confessor.

Up to 1949, Father Iustin was Rector of the Church of St. Demetrius in Kishinev and until 1955, confessor of the Khirovsky and Varzareshy convents. From 1955 to 1962, Father Iustin served in the Kapriany monastery.

The funeral service for Father Iustin, held according to monastic order, was conducted by Hegumen Aleksiy Muntian, Sacristan of the Kishinev Cathedral of St. Theodore the Tyro, assisted by other clergymen. Father Iustin was buried at the Kovrylui village cemetery, Leovo District.

Archpriest **Rodion Ivanovich Tyshchuk**, Rector of the Holy Trinity Church in Arbuzovo, Vladimir Diocese, died on October 22, 1975, after a short illness.

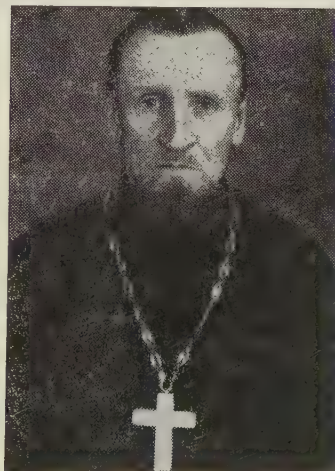
Father Rodion was born into a peasant family in Lithuania in 1906; in 1921, he finished a secondary school in the Penza Region. In 1945, he was ordained deacon by Archbishop Korniliy of Vilna and in 1948 — presbyter

after passing the examinations of the seminary extramural courses.

Father Rodion fulfilled his pastoral duties in parishes of the Vilna Diocese; for the last eleven years he served in the Arbuzovo village parish, Vladimir Diocese.

Archpriest Rodion Tyshchuk was a peaceloving, modest and zealous pastor. He exerted much effort towards ordering parish life, while his solicitude and responsiveness won him the love of his flock. In 1975, he was awarded an ornamented cross by Patriarch Pimen.

The funeral service for Father Rodion was conducted after Divine Liturgy on October 24 by Archbishop Vladimir of Vladimir and Suzdal assisted by the diocesan clergy in the presence of a large congregation in the Arbuzovo village church. His Grace delivered the oration. He expressed his regret at the absence of Archpriest Arkadiy Tyshchuk of the Vladimir Diocese, who toge-



ther with his family left for New York several days before his father's death, to fulfil his obedience there.

After the funeral service the coffin was borne round the church to the singing of the hirmoi of the Great Canon. The body of the departed was then committed to the earth by Archbishop Vladimir near the apse of the church.

Ivan Nikolaevich Milovidov, one of the oldest employees of the Moscow Patriarchate, died on March 9, 1976, after a severe

and prolonged illness, at the age of 86.

Ivan Nikolaevich was born into the family of a priest serving at the Convent of the Kazan Icon of the Mother of God in Golovino, Moscow Diocese. He lost his father at an early age and his childhood years were difficult. After finishing an ecclesiastical school and seminary, Ivan Nikolaevich entered the Moscow Theological Academy from which he graduated in 1913 with the degree of Candidate of Theology for his thesis: "Russian Sermons on Social Issues in the Latter Half of the 19th Century and Their Relation to Contemporary Secular Journalism." From 1914 to 1917, Ivan Nikolaevich taught Russian and literature at the Makariev Teachers Training Seminary (Kostroma Gubernia). Ivan Nikolaevich took part in the Civil War in the ranks of the Red Army, after which he again became a teacher. From 1937, he served with various commissariats.

In 1947, with Patriarch Aleksiy's blessing Ivan Nikolaevich was appointed deputy assistant rector and lecturer at the Moscow theological schools. From 1953, he worked in the Department of External Church Relations. He was an executive member of the staff, and also in charge of its library. He retired in 1973 because of ill health.

All who worked or associated with Ivan Nikolaevich remember his kindness, thoughtfulness, concern and love for his fellowmen. His industry and loyalty to the Holy Church whose faithful son he remained to the last are well known.

Ivan Nikolaevich was a loving teacher, and the students responded with love. Many remember his Bible History classes, how he taught with deep faith and reverence the truths he expounded. He conveyed those feelings in sincere and simple words.

Ivan Nikolaevich was deeply attached and grateful to the Moscow Theological Academy where he had been educated and often recalled his classmates (among whom were Protopresbyter Nikolai Fedorovich Kolchitsky, Archpriest Konstantin Ivanovich Ruzhitsky and other outstanding ecclesiastical figures).

The personnel of the Department of External Church Relations grieve for the deceased to-

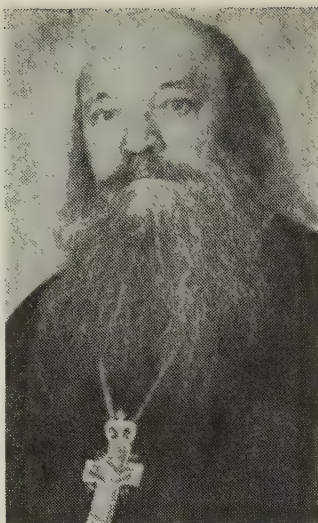
gether with his friends and relatives and beg them to accept their condolences.

The funeral service was held in the Holy Spirit Church at the Trinity-St. Sergiy Lavra. He was interred at the Zagorsk town cemetery. Among others there was a wreath from the Department of External Church Relations.

Archpriest **Feodor Vasilievich Troitsky**, a retired priest of the Ufa Diocese, passed away on February 12, 1976, in the 76th year of his life.

Father Feodor was born into the family of a priest on March 3, 1900, in the village of Biliar-Ozero Nurlatskoe (now in the Octiabrsky District, Tatar ASSR). From January 1918 he served as a reader in the Kazan Diocese after finishing the Chistopol theological school. In April 1919, Feodor Troitsky finished the courses of a theological seminary extramurally. From May 1919 to autumn 1922 he served in the ranks of the Red Army.

From January 1925, Feodor Troitsky was a reader in the Church of the Ascension in the village of Shumkovo. The parishioners elected him candidate for ministry and on February 6 of that year, Bishop Afanasiy Malinin of Cheboksary, Vicar of the Kazan Diocese (†1939), ordained him to the diaconate and three days later, to the priesthood. Father Feodor stayed in Shumkovo until



the end of 1939. Later on he served in the cemetery church dedicated to the Kazan icon of the Mother of God in the town of Chistopol. In 1952-1958 he lived in retirement due to ill health.

In August 1958, Father Feodor started his ministry in Ufa and since 1967 he was rector of the Church of the Protecting Veil.

For Easter 1968, Father Feodor was given an ornamented cross and in 1973—a mitre, both patriarchal awards.

Late in 1974, Archpriest Feodor Troitsky retired but he of-

ten assisted the Ufa clergy in conducting divine services and other rites; he also officiated with the ruling hierarchy.

Father Feodor as a spiritual mentor, celebrant and preacher was loved by the believers. He left numerous sermons, the fruit of many years' preaching on Sundays and feast days.

The funeral service for Archpriest Feodor was conducted after Divine Liturgy on February 14 in the Ufa Cathedral of St. Sergiy by Bishop Irinei of Ufa and Sterlitamak who was assisted by the city clergy and relatives of the departed: his son, Archpriest Ioann Troitsky of the Orel Diocese, and his son-in-law, Archpriest Nikolai Voropaev of the Kuibyshev Diocese. The funeral service was attended by Father Feodor's wife, sons (including German Troitsky, associate editor of "The Journal of the Moscow Patriarchate"), and daughters. Many spiritual children of the deceased—parishioners of the Ufa churches he had served in—came to pay their last respects to their venerable pastor as he set off on his last journey.

In his funeral oration Bishop Irinei noted the pastoral zeal of Father Feodor and called on all those present to pray for the repose of his soul.

Father Feodor was buried at the Demskoe Cemetery in Ufa.



Procession on the patronal feast of the Protecting Veil of the Mother of God in Zaporozhye, October 14, 1975.

See p. 17

For the Feast of St. Nicholas

"Blessed is thy name and is thy life" is the homage paid by Holy Church in one of her hymns to the saint whose feast we celebrate today, St. Nicholas, Bishop and Miracle Worker.

Nicholas is a Greek name and means "victor of nations". What were the victories gained by St. Nicholas? He was not a military commander, and he neither conquered countries, nor took cities. But the victories of St. Nicholas were the greatest of victories: those over his own passions and lusts, all the temptations of this world, and for this the nations bow in veneration before him.

St. John Chrysostom says that in truth it is not victories over their enemies that bring glory to kings, but victories over their own anger and wrath. St. Nicholas, by overcoming weaknesses that are innate in every mortal, earned for himself the crown of immortality, for he adorned his soul with a garland of holy virtues for which he won eternal bliss in Heaven.

Let us concentrate today on one of his virtues—meekness. Holy Church in the troparion to the saint says that "by the truth of thy dealings thou wast set forth to thy flock, as... an example of meekness...", i. e. God, Who alone knows the truth of all things, revealed him to his flock as an example of meekness.

Is meekness really so important that Holy Church points out this virtue in St. Nicholas's heart as his greatest quality? From our own experience we know that the meek sometimes pass unnoticed and are often even despised. It is not for nothing that we read in the Gospel: *...for that which is highly esteemed among men is abomination in the sight of God* (Lk. 16. 15). In the Old Testament God had already said through the Prophet Isaiah: *...but to*

this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word (Is. 66. 2).

Meekness is the product of wise humility, and for this reason it marks man's spiritual maturity.

Meekness is a constant inner disposition whereby a man neither upsets others nor is upset himself, and whereby he never answers hurt with hurt.

Sometimes such behaviour is regarded as weakness; on the contrary, however, it is the expression of great spiritual courage. St. John Chrysostom says that meekness is a sign of great strength, and that in order to acquire meekness, a man must have a noble and courageous heart. According to the saint, he who offends another humiliates himself, whereas he who bears offence in meekness elevates himself to the very heavens.

And St. Nicholas the Miracle Worker was the personification of true meekness. Although he was chosen for the episcopate from above, he meekly refused this high honour. And when he was consecrated bishop, his consecrator said: "Here, brothers, I see a new sun, rising over the ends of the earth, a merciful comfort to those that sorrow". But even in the dignity of bishop, St. Nicholas remained meek and humble of heart. His biographer writes that "He was simple, kind and meek; humble of spirit, and devoid of pride. His clothing was simple, his fare lenten... The doors of his house were open to all...". The saint often used to dress as a commoner and go out to help the needy.

The simple kindness and meekness of St. Nicholas were indicative of his soul's high perfection. When he heard that the military commander was intending to execute three men who had been unjustly condemned, he appeared

at the trial and held back the executioner's hand. With the same courage he defended the Orthodox faith and Holy Church from the attacks of heretics, ever gentle and meek. To the end of his days, as it says in his *Life*, "he comported himself like a loving father and looked like an angel, radiant with the grace of God".

Brothers and sisters, the Apostle Paul enjoins us to keep the holy days of the saints in order to emulate their faith and their virtues (Heb. 13. 7). Today, as we commemorate St. Nicholas, we have before our inner eye an example of meekness. Let us learn of him this holy virtue, because it is linked with the promised inheritance of the Kingdom of God. *Blessed are the meek: for they shall inherit the earth* (Mt. 5. 5), i. e. the Kingdom of God, says Christ our Saviour. But *the kingdom of heaven*, says the Lord, *suffereth violence, and the violent take it by force* (Mt. 11. 12). This means that in order to acquire meekness, man must suppress and exterminate his destructive passions—pride, self-love, ambition, desire for wealth, covetousness, and so on. St. Paul calls the struggle with these passions the *crucifixion of the flesh with the affections and lusts* (Gal. 5. 24), showing the effort of will, necessary for the struggle. But the soul used to satisfying the flesh does not enter easily into this struggle, that is why there are so few victorious among us, i. e. the truly meek Christians.

Christ our Saviour Himself behests us, *learn of me, for I am meek and lowly in heart* (Mt. 11. 29).

"Let us imitate Christ," exhorts St. John Chrysostom. "He was regarded as one possessed and out of His mind by men to whom He did good, not once and not twice, but many times; however, not only did He not avenge Himself but He did not stop doing good to them. He gave up His life for them, interceding for them with the Father.

"Let us bear offences with an undisturbed heart, never forgetting that through meekness we become imitators of God. The Lord showed His strength by making the earth tremble, raising the dead and turning day into night,

but punished none... When you are judged harshly, remember the meekness of Christ and you will have a brother in misfortune; if you do not, enmity will never cease."

Meekness makes us the friends of God. St. John Climacus says that "in the hearts of the meek dwells God, but that the rebellious soul is the seat of the devil". And St. Pimen the Great tells us that "hate never destroys hate, but if any man has done you evil, do good unto him, and your good, will prevail over his evil".

The truth of these words of Abba Pimen is confirmed by the following episode in Holy Scripture. The First Book of Samuel tells how King Saul persecuted David and the latter was obliged to take refuge in the mountains. Once David and his friends were hiding in a cave. Unaware of this, Saul entered the cave unarmed. The friends started persuading David to kill him, but all he did was to rise calmly and cut off the edge of Saul's garment, saying to his friends: *The Lord forbid that I should... stretch forth my hand against him, seeing he is the anointed of the Lord* (1 Sam. 24. 6). And when Saul left the cave, David caught up with him on the road and said, *My father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take* (1 Sam. 24. 22).

Then Saul wept and said to David: *Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not* (1 Sam. 24. 17-18). And they made their peace, and Saul went home (1 Sam. 24. 22).

The power of meekness is also revealed in the life of the martyr St. Fasta. This young virgin was tortured for her faith, but she showed such steadfastness and adamancy that the emperor decided to choose his cruellest torturer to force the Christian maiden

to renounce it. Soon he found a fanatic called Maximus, whose lust for blood and cruelty were beyond imagination. He subjugated Fausta to terrible tortures beyond the inventiveness of human, not to say demoniac, hatred. However the holy martyr, rent with iron nails and burned by fire, called

reach moral perfection and holiness until we have attained meekness. And it could not be otherwise, for *God resisteth the proud, but giveth grace unto the humble* (Jas. 4. 6). Consequently, when we train ourselves to meekness, with the help of God's grace we acquire the other virtues too. And



meekly upon her God: "I beg Thee, Lord, to love Maximus, enlighten him with faith and confirm him in the fear of Thee". The more unbearable became the martyr's sufferings, the more fervently she prayed to God to save and enlighten her torturer. The stony heart of the torturer could not withstand the meek prayers of the martyr, and Maximus cried: "I also am a Christian", and earned the martyr's crown together with Fausta.

And so, brothers, the examples of the saints teach us that we will never

this is why our Lord Jesus Christ, Who has given us an ideal of meekness in Himself, tells us, *Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls* (Mt. 11. 29).

St. Nicholas the Miracle Worker attained Christ's teaching to perfection, showing not only "his flock", but all Christians to come, an "example of meekness".

As we commemorate him today, let us pray and ask him to help us to be meek and lowly of heart. Amen.

Archpriest IOANN NIKITENKO



For the Feast of the Ascension

"O clap your hands together, all ye people: cry aloud unto God with the voice of gladness". With these words the Holy Orthodox Church calls us to rejoice on the Ascension Day of our Lord Jesus Christ, for He is "ascended up into glory, O Christ our God, having made joyful Thy disciples by the promise of Thy Holy Spirit" (Troparion).

Before His ascension to Heaven our Lord Jesus Christ, in order to comfort His disciples, promised to send them in His place the Third Hypostasis of the Holy Trinity: *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you* (Jn. 14. 26). And He fulfilled His promise, by sending the Holy Spirit to His disciples—and through them to us—at Pentecost. The grace of the Holy Spirit is an absolute necessity both in this life and in the life to come. And here is an example and a proof of this.

There is no one on earth or in Heaven, among men or among the angels of God, who could of himself, through his own power, forgive men their sins. But our Lord Jesus Christ gave this power to His Apostles, and through them to all their successors, the pastors of the Church, when He said: *Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained* (Jn. 20. 22-23).

This was not the case in the Old Testament. He who had sinned did not have the opportunity to be cleansed of his sins. The Old Testament law demanded that sacrifice be made for sin; however, even this did not cleanse

the sinner, but merely reminded him: "You have sinned; now sin no more, so as not to be punished anew for your sins."

St. Paul, first among the Apostles, called the law of the Old Testament a mere schoolmaster in relation to the law of the New, of grace, since the Old law was merely educative and did not save men from the action of sin. And this is why all the men of the Old Testament, even the righteous, the patriarchs and the prophets, lived on after death not in Heaven but in Hell. Only the Risen Christ could descend into the bowels of the earth, destroy the Gates of Hell and lead forth the righteous who were languishing there, opening for them the Gates of Heaven.

After the descent of the Holy Spirit upon the disciples, believers in Christ, cleansed by His grace, were given the opportunity to avoid sin and be heirs to eternal bliss in the Kingdom of Heaven. Moreover, we can be united with Christ in the closest of bonds, while still here on earth, through the Sacrament of Holy Communion, in which through the Holy Spirit ordinary bread and wine are transubstantiated into the Body and Blood of our Lord, of which He Himself has said: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, and Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day* (Jn. 6. 56, 54).

Let us then receive with reverence, dearly beloved, the grace-bestowing gifts of the Holy Spirit, sent to us by the Ascended Lord so that we should become heirs to His Ever-Blessed Kingdom. Amen.

Archpriest FEODOR TROITSKY



COMMUNIQUE

of the CPC International Consultation in Sierra Leone

An international consultation organized by the Sierra Leone Regional Committee of the Christian Peace Conference was held in Freetown from February 21 to 25, 1976, to discuss the theme "Peace, Development and Justice—the Concern of Present-Day Africa". The participants in this consultation came from neighbouring West African countries and included representatives of the international CPC: Dr. Karoly Toth, general secretary; Dr. H. Hellstern, a vice-president, and Dr. R. Chandran, President of the Asian Christian Peace Conference. The consultation was chaired by the Rev. A. J. Y. Cole-Wilson who is also chairman of the local regional committee.

It was formally opened by the Prime Minister and Minister of the Interior of Sierra Leone, the Hon. C. A. Karama-Taylor who warmly welcomed the delegates to Sierra Leone and expressed his own and the government's delight over the decision to hold the consultation in Freetown, Sierra Leone. He commended the CPC for its relentless struggle for peace in a strife-torn world, emphasizing that "peace is the fertile soil on which the seeds of development, of social and economic justice can germinate". Present at the formal opening were guests from a cross section of the community.

The main report was given by the Attorney General of Sierra Leone, the Hon. S. A. J. Pratt. In his erudite and comprehensive lecture, Mr. Pratt presented the theme within a theological, political and economical context bringing out the African point of view as to the understanding of the concepts of peace, development and justice. Quoting biblical illustrations he analyzed the traditional Christian experience which he said was convenient for the

colonial masters, but which in this modern world demands a new vision. The consultation formally adopted Mr. Pratt's report as the working paper.

Three other papers, each dealing with an aspect of the theme, were read. The one on "Peace Through Mass Communication" presented by Mr. J. W. O. Findlay Jr., Director of Broadcasting, Sierra Leone, was followed by a very lively discussion on the importance of communication for peace and understanding, an aspect stressed by the speaker.

The Rev. W. G. Brandful of Ghana emphasized in his paper entitled "Development—the Concern of Present-Day Africa" the four dimensions of the word "development", which stimulated a lively discussion among the delegates.

"Justice—the Concern of Present-Day Africa" was the title of the address presented by Justice S. C. Warne, Judge of the Sierra Leone Court of Appeal. Mr. Warne took a cursory view of the situation in Africa and used quotations from the Bible to draw parallels between the present African world and the condition in the biblical times.

Dr. K. Toth gave a short talk on the history, membership, constitution and structures of the CPC, during which he highlighted the good rapport between the AACC and the CPC. He discussed the activities of the CPC, particularly mentioning Africa Sunday whose proceeds are sent to help African countries. In 1975, these proceeds were used to help the war victims in Angola.

The discussions emanating from these papers were very fruitful. Delegates gave their views on their understanding of the role of the CPC in

promoting peace, development and justice in Africa and analyzed the problems facing the continent in areas such as Angola, Rhodesia, Namibia and South Africa. The consultation noted and approved the CPC's action and statement on Angola which gave its support to the MPLA. This is constructive help, the kind which the CPC will continue to give. The discussion focused on the need for strengthening the work of the CPC in Africa.

Delegates from abroad took part in divine services in various churches on Sunday, after which they were taken on a conducted tour of Freetown Peninsula.

The United Christian Council gave a reception for the delegates to which many representatives of the various Churches in Sierra Leone were invited. The President of the United Christian Council, the Right Reverend Dr. B. A. Carew, greeted those present on behalf of the UCC.

The foreign delegates were also received by the Prime Minister and Minister of the Interior, the Hon. C. A. Kamara-Taylor, and the Chairman of the Committee of Management of Freetown City Council, Mr. O. J. E. Samuels.

The consultation approved the documents and reports delivered, including a resolution which calls for examining the possibility of the establishment of an African CPC. The foreign delegates expressed their thanks for the organization and warm hospitality shown by the Sierra Leone Regional Committee during the official dinner

which marked the end of the consultation.

* * *

Bishop Irinei of Ufa and Sterlitamak and Father Mikhail Turchin, editor of the *Stimme der Orthodoxie*, the journal of the Central European Exarchate, participated in the Freetown international consultation on behalf of the Russian Orthodox Church.

The Russian Orthodox Church delegation attended a service which was led by the Rev. A. J. Y. Cole-Wilson, Vice-President of the Sierra Leone United Christian Council, in an Anglican church dedicated to Christ on Sunday, February 22. Bishop Irinei spoke after the service, noting Sierra Leone's efforts for Christian peace-making as well as their consideration and fraternal hospitality.

On February 24, Bishop Irinei also spoke in greeting at a reception given by the Prime Minister, C. A. Kamara-Taylor, and the mayor, O. J. Samuels, expressing his gratitude for the hospitality and his hope for further opportunities for Christians to get together. Later in the day, the Russian Church representatives called at the USSR Embassy in Sierra Leone where they were received by the embassy's first secretary, B. A. Morozov.

On February 25, the delegates were warmly received by the Roman Catholic Archbishop Thomas Brasnahan of Freetown and Bo.

The Russian Orthodox Church delegation left Freetown for home on February 26.

Marriottsville Meeting "Karlovy Vary III"

Sixteen Church leaders from seven East European countries met with twenty-six North American Church leaders for three days of intensive discussion, March 31-April 3, 1976. Metropolitan Nikodim of the Russian Orthodox Church, USSR, and President Robert Moss of the United Church of Christ, USA, shared presidential responsibilities. Two major papers were read on "The Serving Church—How the Churches Represented in the Consultation Relate to Government and Society".

William P. Thompson, Stated Clerk of the United Presbyterian Church, USA, and current President of the National Council of Churches, USA, spoke on how American Churches relate to their government and society. Pastor Rolf-Dieter Guenther of the Church of Berlin-Brandenburg, described the service of the Churches in socialist society, with the German Democratic Republic as an example.

Open and frank discussion followed on the roles of the Churches in these

diverse societies. Special attention was focused on the parallel struggles for detente, peace, justice, human rights and disarmament. Despite the radical difference in traditions and social structures, a deeply felt spirit of communion and common calling was experienced. The participation of three metropolitans, five Protestant and Roman Catholic bishops, five Church presidents and moderators, plus the chief executive officers of three other Churches, the National Council of Churches in the USA, the Christian Peace Conference and two East European national ecumenical councils and CAREE (Christians Associated for Relationships with Eastern Europe) assured the responsible character of the discussion. The contributions of seven theological and university professors and ten denominational and ecumenical staff persons provided additional theoretical and informational clarity. Dr. Cynthia Wedel

of the USA, one of the six current presidents of the World Council of Churches, as is Metropolitan Nikodim, called it, "perhaps one of the most significant meetings to be held in the USA during its bicentennial year". The participants expressed deep regret that Dr. Sergio Arce-Martinez, Stated Clerk of the Presbyterian Church of Cuba, who was to be an observer, was denied the visa by the U. S. State Department.

The meeting was called "Karlov Vary III" because it is the third of a series of meetings between East European and North American Church leaders which began in Karlov Vary, Czechoslovakia, in 1962. The participants continue to find the meetings so valuable that they have decided to meet again in 1978 in Eastern Europe. This third meeting was housed in the beautiful Spiritual Centre of the Sisters of Bon Secours in Marriottsville, Maryland.

New Windsor Session of the CPC Working Committee

COMMUNIQUE

Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference, extended his heartfelt congratulations to the people of the USA on the occasion of their bicentennial celebration when the CPC Working Committee met for the first time in the USA at the invitation of Christians Associated for Relationships with Eastern Europe in the Brethren Service Centre, New Windsor, Maryland, from April 5 to 8, 1976. He hoped that complete disarmament would help the creation of a new and just international economic order which would include a redistribution of the resources among all the countries proportionately. Besides the members of the Working Committee several guests from the USA participated in the meeting. The Working Committee regretted the absence of delegates from Cuba and expressed their oneness with them in the work for peace.

The members heard and discussed three papers on the theme, "Moral

Tasks of Christians in Promoting Disarmament". Declaring that "mankind is tired of sitting on mountains of arms", Aleksandr Kokorev, First Secretary of the USSR Embassy in Washington, emphasized the need for political detente to be backed by military detente. Dr. K. T. Chandy, a prominent figure in the business and industrial world in India, noted that the pursuit of disarmament cannot be disassociated from the pursuit of justice within and among the nations and that the multitude of crises affecting humanity have a close link with issues of disarmament. He challenged the Christians to action. "We have something to do" should be the watchword of the Christians in promoting peace as a "permanent therapy". Dr. Philip Farley, the former deputy chief of the US delegation to the SALT talks, gave an excellent review of the US policy concerning the arms race. He emphasized that "sufficiency in arms" rather than "superiority in arms" was an increasingly popular position

in US administrative circles. In his view US public opinion is the foundation of the large US military budget.

General secretary Dr. Karoly Toth, reporting on the activities of the CPC, mentioned (a) the work of the CCW in Siofok from September 15 to 20, 1975, (b) Women's Conference in Finland which opened up new possibilities and mobilized new forces, (c) development of the relations with the Roman Catholic peace organizations, (d) participation of the CPC in the 5th WCC Assembly in Nairobi, (e) CPC's stand on Angola which is now fully justified in the light of recent events, work of the commission on antiracism and the West African consultation in Sierra Leone which opened up new vistas for the work of the CPC in Africa calling as it did for the establishment of an African CPC, and (f) constant support of the United Nations. He felt that the ecumenical character of the new theological reflection in the USA could give the CPC "a new inspiration and new impetus for the further elaboration of the theological foundation of our peace efforts". It "also enriches us, creating conditions for the present and future fruitful dialogue and cooperation". The committee received and discussed the paper of Mr. A. K. Thampy, Vice-President of the CPC, on the situation in India. The Working Committee issued a document calling for the destruction of all nuclear, biological and chemical weapons and urged all the Churches in the world to observe the World Disarmament Week in June.

Upon arrival in the USA at the invitation of CAREE, the delegates spent Saturday, April 3, visiting places of historical interest, and they worshipped and preached in the churches in and around Washington, D. C., on Sunday,

April 4. At the opening session the delegates were welcomed by the associate director of the centre and they heard with deep interest the meritorious work of the Church of the Brethren during the last few decades in helping people of different countries during the emergencies and calamities. This was followed by a tour of the Brethren Service Centre buildings.

The Maryland Churches United welcomed the delegates at a dinner on the evening of Wednesday, April 7, during which the CPC President, His Eminence Metropolitan Nikodim was made an honorary citizen of Baltimore. The delegates also participated in an ecumenical service and attended a reception given by St. Mary's Seminary. A delegation of the Working Committee was received by a group of congressmen in Washington at which questions of peace and disarmament were discussed. The CAREE were hosts to the delegates at a dinner on Thursday, April 8, at which Dr. Claire Randall, General Secretary of the NCCC, USA, spoke. The members were taken on a tour of the United Nations building in New York on Friday, April 9.

The Working Committee expressed its thanks to CAREE for their gracious invitation and warm hospitality. It addressed a letter to the Churches of America on the occasion of the bicentennial of the nation and expressed their hope for continued cooperation in the cause of peace.

* * *

On behalf of the Russian Orthodox Church the session of the Working Committee was attended by CPC President Metropolitan Nikodim of Leningrad and Novgorod and by Aleksei S. Buyevsky, a member of the committee.

LETTER TO AMERICAN CHURCHES

We are grateful to God for the privilege of greeting the Churches of the USA from New Windsor, Maryland, in this bicentennial year of your great nation. The warmth of hospitality and the openness to communication we have experienced in this country from ecclesiastical leaders and lay people alike

have shown us again the power of the Gospel of Jesus Christ to transcend barriers and to pave the way for peace.

We who have come from all parts of the world—from Africa, Asia, Latin America, Europe and Canada—for this meeting of the Working Committee of the Christian Peace Conference, salute

the American people through you, and offer our congratulations on your achievements in many fields.

In a comparatively short span of two hundred years, the USA has become one of the most developed industrial states of the world. The roots of this great achievement reach deep into the heritage of peoples some of whose representatives have crossed the ocean two centuries ago in search of religious liberty, freedom from cruel oppression and military conscription, as well as into the labour of others who were brought here against their will.

Our central concern in this session of the CPC Working Committee has been for world disarmament—the key factor in the work for peace—along with the search for an international economic order which ensures justice, freedom and dignity for all. More arms do not increase security, in fact they only add to the insecurity. Both the USA and the USSR have officially recognized that the arms race is as irrational and fruitless as it is catastrophic and suicidal.

Why then does it still seem impossible to reduce the nuclear stockpile, to stop the mad race or even to slow down its pace? Why does not political detente lead to military detente? How do we build up disarmament awareness among all the peoples of the world?

How can we persuade nations to cut down drastically their defence expenditure in order to be able to devote the limited resources of our planet for building up a human civilization with a high quality of life? How do we overcome the mutual distrust that powers the arms race? Such are some questions which occupy our minds here, though the range of our work has been much wider.

In the recent writings and statements of many of your ecclesiastical leaders and theologians we have found basically the same concerns expressed. Our theological approaches, too, are in many respects strikingly similar. We are confident that the channels of communication between the Churches of America and the Christian Peace Conference will remain open. We express our wish to work together with you in our common witness to the peace of Christ. Let us pray and work together, in our common search for a world where peace with justice reigns, assuring freedom and dignity for all.

Once again, in this festive year, may we greet you warmly in the Name of Christ and offer you our sincere felicitations and good wishes.

Yours in the cause of peace,

**The Working Committee of the
Christian Peace Conference**

RESOLUTION ON DISARMAMENT

We who come from many nations appreciate the concern of our governments and the UN for disarmament. As believers in God and Jesus Christ we share this concern and wish herewith to state our convictions.

We believe and urge that all nuclear weapons now existing should be destroyed and further manufacture terminated.

We believe and urge that all biological and chemical weapons should be destroyed and further manufacture terminated.

We believe and urge that under a UN sponsored treaty the nations should agree not to make or develop new weapons of mass annihilation.

We commend the US and the USSR for the SALT talks being held, but de-

plore the slowness with which these talks are producing limitation, reduction and destruction of arms.

We support mutual troops and arms reduction in Europe as a first step towards the withdrawal of all armies stationed on foreign soil.

We view with alarm the growth of international trade in arms and call upon the UN Security Council to consider the question as a threat to world peace.

We commend Mexico and the USSR for their proposal to the UN that the major powers should reduce their military budgets by 10 per cent and that a portion of such savings should be assigned to developing countries. The hundreds of billions now wasted on arms could supply enough food, fertiliz-

er and energy to at least forty developing countries for one year.

We continue to support the establishment of a World Fertilizer Fund and hope that the World Trade and Development Conference meeting in May will note its value and encourage governments to give the equivalent of one day of their military expenditure to such a fund.

Noting in a UN publication that half (400,000) of the scientists and technicians of the world are employed on improving existing weapons or developing new ones, we call upon the universities of the world to place prominently in their curricula courses on war and peace with special attention to disarmament.

We rejoice in the forthright statement on the international situation in the field of armament adopted by the WCC general assembly in Nairobi and give it our sincere support. "Christians must resist the temptation to resign themselves to a false sense of impotence or security. The Churches should emphasize their readiness to live without the protection of armaments, and take a significant initiative in pressing for effective disarmament. Churches, individual Christians and representatives of public opinion in all countries should press their governments to ensure national security without resorting to the use of weapons of mass destruction."

CABLE TO CUBAN MEMBERS OF THE WORKING COMMITTEE AND OF THE INTERNATIONAL SECRETARIAT

Deeply regret you could not attend the meeting of the Working Committee in New Windsor, Maryland, USA. US State Department denied you entry visa despite all steps taken by our American brothers, including petition to the US President. We are convinced that the process of detente, to which our meeting here also contributes, will make impossible such discrimination in the future.

Expressing our solidarity with you in our common work for peace.

The CPC Working Committee

We urge all Churches in the world to join us in the observance of World Disarmament Day (June 17) and Disarmament Week.

We await with eagerness the consultation on disarmament to be organized by the WCC Central Committee. In the meantime it is our responsibility to prepare educational programmes on disarmament for the use of the Churches, to discuss the teachings of the Bible and the Church on war and peace, to study the witness of the Churches which have advocated peace throughout their history, and to support a world disarmament conference under UN auspices. Christians must learn to work for disarmament with all men of good will. It is therefore of great importance that a world peace conference of religious figures be held in the USSR in 1977.

In these days mankind lives under an apocalyptic threat. Christians must accept Micah 4. 3 and Isaiah 2. 4 as the Word of God for our century. Peoples that trust in God have a special responsibility to demonstrate their trust by giving preference to deeds of love and justice and not to arms programmes. In the Sermon on the Mount, Jesus called His disciples and the nations to the highest level of morality and love. Both the Gospel and the threat of global nuclear annihilation should force armed nations to take bold unilateral initiatives for disarmament.

IN BRIEF

A session of the Moldavian Peace Committee to mark the 25th anniversary of the World Peace Council was held in Kishinev on November 20, 1975.

Archbishop Ionafan of Kishinev and Moldavia and Archpriest Pavel Statov, the diocesan board secretary, also participated. In a greetings address the archbishop spoke about the Russian Orthodox Church participation in peacemaking and in the Peace Fund drive.

* * *

A joint plenary session of the Odessa Regional Peace Committee, regional chapters of the Ukrainian Friendship Society, and the Ukraina Society met at the Odessa House of Scientists on March 31, 1976.

Metropolitan Sergiy of Kherson and Odessa, who is a regional peace committee member, participated in the session. He was among those who spoke after the report given by the writer I. P. Gaïdaenko, the committee's chairman.

Centenary of the April Uprising in Bulgaria

In 1976, Bulgarians celebrate the 100th anniversary of the April Uprising of 1876 which was the prologue to Bulgaria's liberation from five centuries of Turkish domination.

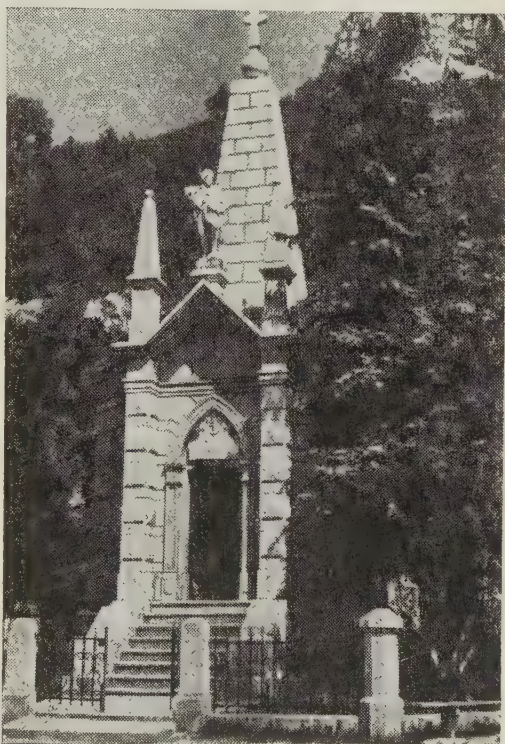
The Osman Turks began the conquest of the European territory of the Byzantine Empire in the mid-14th century, and quickly extended the boundaries of their original base in the Balkans. In 1396, Sultan Bayazid I (1389-1402), called Bearer of Lightning, conquered Bulgaria. In 1453, Sultan Muhammad II (1451-1481) took Constantinople and put an end to Byzantium. In 1501, Sultan Bayazid II (1481-1512) established his sovereignty over the Romanian principalities of Moldavia and Wallachia. In 1521, Sultan Suleiman I (1520-1566) subjugated Serbia. By the 16th century, the entire Balkan Peninsula was under Turkish rule. The conquered nations made many attempts to regain their independence, but all to no avail.

At the beginning of the 19th century, Greeks, Serbs, and Romanians broke free from the Turkish yoke with the help of their brothers, the Russians. At that time, neither Austria, England nor France accepted the Russian proposal for the liberation of Bulgaria. But the Bulgarians did not lose hope in the liberating mission of Russia, consanguineous and of the same faith. They resolved to kindle a major uprising aimed at obtaining the military intervention of Russia.

Towards the end of 1875, in the city of Giurgevo on the left bank of the Danube, the Bulgarian Central Revolutionary Committee was formed. Bulgaria was divided into four revolutionary districts: Tyrnovo, Sliven, Vratsa, and Panagiurishte. Each district had its leader and two assistants. Military instructors were also dispatched to each district: Georgiy Obretenov, a

graduate of the Odessa Military Academy; Petr Parmakov, a graduate of Kishinev Military Academy; Warrant Officer Nikola Slavkov, a Bulgarian volunteer from the 55th Podolsk Regiment in Russia; Georgiy Izmirliiev, a cadet of the Odessa Military Academy.

In the early days of January 1876, the commanders, their assistants, and military advisors went to their assigned revolutionary districts and began secret, intensive preparations for the uprising. Bulgarian graduates of Russian military academies persuaded the people to have faith in Russia's aid. Work in the fourth revolutionary district whose centre was in Panagiurishte proceeded systematically and on a massive scale; here the leader of the



Tomb of those who fell during the April Uprising, Drianovo monastery

planned uprising, Georgiy Benkovsky, together with Panaiotis Volov, Teodor Kableshkov and other revolutionaries, established active revolutionary committees. In the former Bulgarian capital of Tyrnovo and its outskirts, there was fertile ground for an uprising; the people had long smouldered with resentment at their enslavers and recalled the grandeur of the Second Bulgarian Kingdom (1186-1396). The teacher Kiro Petrov from Bela Tserkva, Stefan Peshev of Sevlievo, and Tsanko Diustabanov of Gabrovo, together with other Bulgarian patriots, joined energetically in the struggle for liberation.

Each revolutionary took an oath. Father Nedelcho Ivanov from the village of Poibrene in Panagiuirishte district wrote down the text of that oath: "I swear by the True Cross, that I will be loyal to the cause of the liberation of our enslaved Fatherland. I swear that I will faithfully carry out the tasks of liberation and that I will never reveal any secret to anyone. I swear that I am ready to be shot if I disobey an order of the Bulgarian Central Revolutionary Committee."

Thus the organizers began preparations for the uprising. Then the hidden paths of Sredna Gora came to life. Strong arms forged simple weapons, called in Bulgarian "cherry guns", under cover. Boys helped them by taking weights from scales which were moulded into bullets. Women prepared rusks and knitted stockings for the insurrectionists. Panagiuirishte teacher Raina Popgeorgieva, known as the Princess, spent many nights beneath the flickering light of an oil-lamp embroidering on golden brocade the banner of the insurrectionists with the inscription "Freedom or Death!" and the image of a Balkan lion trampling down the Turkish crescent. The honest, patriotic Bulgarians waited with baited breath to show the world their love of freedom and to shed their blood as proof that Bulgaria, one of the most ancient states in Europe and the cradle of Slavonic culture, could not be crushed into submission.

One of the most vital impetuses for the Bulgarian liberation movement was the establishment of the Bulgarian Ex-

archate, created through concentrated effort on the part of representatives of the Bulgarian Church, headed in 1872 by the ardent Russophile Metropolitan Antim of Vidin, a graduate of the Moscow Theological Academy. The Church's independence reinforced the Bulgarians' efforts to obtain political independence.

On April 14, 1876, more than three hundred representatives of revolutionary committees assembled at Oborishte, a place hidden in Sredna Gora. The revolutionary commander Georgiy Benkovsky inspected the preparatory work. Everyone supported the decision of the Bulgarian Central Revolutionary Committee to announce the date of the uprising as May 1. But due to treachery, the uprising occurred on April 20; it was begun in Koprivshitse by Teodor Kableshkov. He sent the following letter to Benkovsky at Panagiuirishte:

"Brothers! Yesterday Nedzhib Aga arrived from Plovdiv and attempted to arrest several men. Having been informed of your resolution at the meeting in Oborishte, I summoned several men. Arming ourselves, we went to the residence of the Turkish ruler, attacked him and killed the Turkish military commander and several guards.... As I write this letter, our banner flies over Turkish headquarters; rifles thunder to the accompaniment of church bells and armed men embrace each other on the streets.... If you are true patriots and apostles of liberty, follow our example in Panagiuirishte.... Koprivshitsa. 20 April 1876. T. Kableshkov."

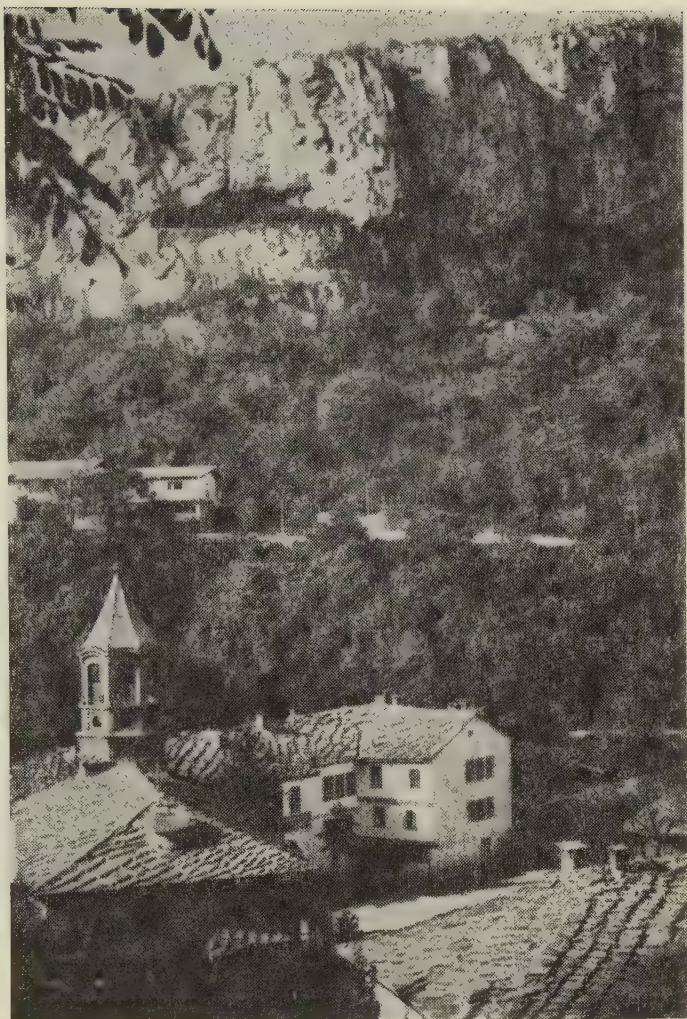
Upon receiving this letter, Benkovsky summoned his regiments: "To rebellion! Sound the bells! To arms!" He hastily informed other committees that the uprising had begun and that it was time for the Bulgarian people to repay their longtime enemies for centuries of oppression and humiliation.

The Bulgarians rose up in Panagiuirishte, Batak, Klisura, Bane, Strelcha, Sevlievo, and Gabrovo. The poorly equipped rebels had not the strength to repel the well-armed Turkish soldiers. The rebellion was cruelly put down. Six hundred men, women and children who had sought asylum in the Church of St. Michael at Perushtitsa had their throats cut by the Turks. Among

them were Bulgarian patriots Kocho Chestimenski and Spas Ginov, who shot their wives and children so that they would not be delivered alive into Turkish hands, and then committed suicide. In Batak, the leader of a Turkish detachment, Akhmed Barutlinli, killed more than five thousand unarmed civilians.

In Tyrnovo revolutionary district, rebels from Bela Tserkva, Musina, Vishovgrad, Mikhaltsi, Dichina, and Golemo Ialari gathered on April 28 in Musina. Father Khariton was elected commander of the unit. They set off for Gabrovo and Sevlievo with the aim of joining the rebels there. A Turkish detachment commanded by Fazli Pasha surrounded them at Drianovo monastery. Together with the hegumen and the monks, they endured a nine-day siege. Finally, the Turks broke through their defences and entered the monastery. A heated battle raged around the shrine. Rivers of blood flowed from the courtyard. Fazli Pasha sent those who were captured in chains to the city of Tyrnovo to be tried. Some 80,000 Bulgarians were killed in the April Uprising; 20,000 women, young girls and children were sold into slavery.

However, the goal of the April Uprising was achieved on the whole. For this reason Benkovsky looking down from Mount Lisetsa upon the ashes of Panagiurishte declared despite the crushing defeat: "Still I have struck deep into the heart of the tyrants who have ruled us for centuries; and that wound will never heal! Now it is your turn, Russia! Come and free us." The April Uprising provided cause for the Russians to declare war on Turkey, known as the War of Liberation (1877-1878).



Modern aspect of Drianovo monastery (rebuilt in 19th century)

Two hundred thousand Russian warriors shed their blood to liberate long-suffering Bulgaria.

To this day, Bulgarian literature has preserved two masterpieces of the April epic, written by those who witnessed it: the historical novel *Beneath the Yoke* by Ivan Vazov, and *Notes on Bulgarian Uprisings* by Zakharia Stoyanov.

The celebration of the centenary of the April Uprising provides a fitting occasion for the Bulgarian people and the Bulgarian Church to express their profound gratitude and brotherly love for the great Russian people, our liberators, and the Soviet people.

Archimandrite NESTOR,
Magister of Theology

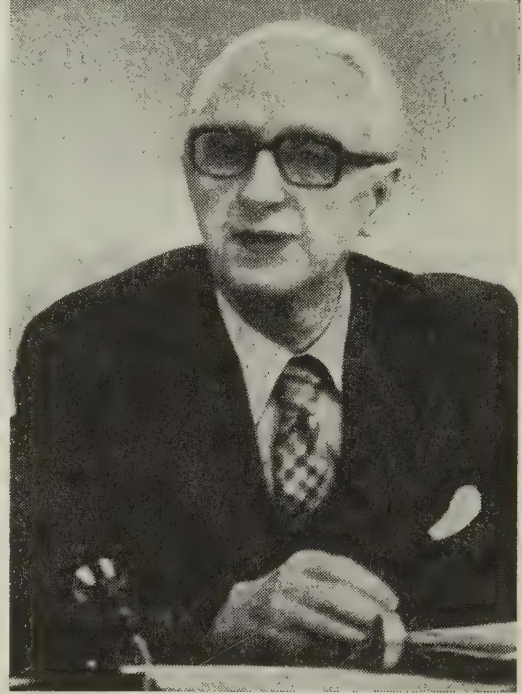


The Russian Orthodox Church and Her Responsibility in the Ecumenical Community

Ambassador Olle Dahlen, Chairman of the Churches Commission on International Affairs (CCIA) of the World Council of Churches, an outstanding ecumenical figure and a deputy to the Swedish Riksdag, has visited the Soviet Union on several occasions with Mme Dahlen as guest of the Russian Orthodox Church.

As CCIA chairman, he participated in the roundtable discussion of CCIA problems under the theme "Tasks of Christians in the Face of the Problems of Human Rights and Disarmament", which took place on July 23, 1975, at the Department of External Church Relations of the Moscow Patriarchate. It was chaired by Metropolitan Yuvenaliy of Tula and Belev, Head of the DECR. Representatives of the Russian Orthodox Church, the Armenian Apostolic Church, the All-Union Council of Evangelical Christian Baptists, and the Evangelical Lutheran Church in Latvia also participated. (See *JMP*, 1975, No. 9, p. 6; No. 10, pp. 56-60).

The following article was received in reply to the request of Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, to share his views on the role of the Russian Orthodox Church in the ecumenical community.



The editor of this journal has asked me to express my personal views on the issue indicated in the title above. I will try to do so in a short-hand style, bearing in mind the risks of misunderstanding when important things are discussed in a very brief space.

In a Christian context there is always a strong connection between someone's opportunity to do something and the way in which we face the responsibility to act accordingly. It looks to me mostly that opportunities and responsibilities go hand in hand.

If that view is accepted, which are then the opportunities of the Russian Orthodox Church inside the World Council of Churches? Let me outline some of them.

1. The Russian Orthodox Church has a spiritual dimension of her own. With her tradition and living presence in devoted worshipping of God, the Church is able to give special contribution to Christianity. Nobody who has met true Orthodox Christians outside or inside the Soviet Union can deny that fact. On the contrary we welcome it.

Here, consequently your Church has an opportunity to share with other Christians your personal experiences and that gives you the responsibility to do so.

2. The purpose of the World Council of Churches is, among other things, to seek ways for unity among various Churches. Our different ways of interpreting the Gospel are a strong reason for struggling together. We realize with

Magisterial Disputation at the Leningrad Theological Academy

On October 27, 1975, the magisterial disputation of Father Miguel Arranz y Lorenzo, S. J., of the Roman Catholic Church, Professor at the Pontifical Institute for Oriental Studies, was held in the Assembly Hall of the Leningrad Theological Academy at an open session of the academy council. The work presented by Father Miguel to the Council of the Leningrad Theological Academy for the degree of Magister of Theology is a collection of liturgical articles entitled "The Order of the Hours (the Daily Cycle of Services According to the Early Manuscripts of the Byzantine Euchologion)" (321 typed pages).

The collection includes the following articles: (1) "The Liturgy of the Hours According to the Early Byzantine Euchologion"; (2) "The Sacerdotal *Pan-nychis* Prayers of the Early Byzantine Service Book (Euchologion) and the Panikhida for the Dead"; (3) "The Sacerdotal Prayers in the Byzantine Vespers"; (4) "The Sacerdotal Prayers in the Byzantine Matins"; (5) "The

Sacerdotal Prayers in the Lesser Hours in the Ancient Byzantine Euchologion". With the exception of the first, these articles were published in *Orientalia Christiana Periodica* between 1971 and 1975, totalling 250 pages.

The disputation was attended by Metropolitan Nikodim of Leningrad and Novgorod, permanent member of the Holy Synod of the Russian Orthodox Church and Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, in whose metropolity the Leningrad Theological Academy is located.

The council meeting was opened by Archimandrite Kirill (now Bishop of Vyborg), rector of the academy. He informed the teachers, students and guests attending that Honoured Professor N. D. Uspensky, Doctor of Ecclesiastical History, and Archpriest Prof. Vasiliy Stoikov had been named official opponents. Then Archpriest Docent Vladimir Sorokin, assistant rector of the academy, read Father Miguel Arranz's *curriculum vitae*.

satisfaction that every year more Churches join the WCC. If the Russian Orthodox Church stayed out of the work for Church unity all of us would lose something, including the Orthodox Church herself.

3. Your Church is living in a socialist state with its special social and economic system. And that is taking place in one of the major powers of the world. A Church with that kind of experience must have something to contribute to other Christians as we are dealing with the same problems as the United Nations and other international organizations.

The WCC has to be engaged in a great number of international problems: detente, the arms race, the implementation of the Helsinki Declaration on Peace and Security in Europe, the Universal Declaration of Human Rights, and the New International Economic Order, just to mention a few examples. In matters like these, the Chris-

tians of the world have to try to build a common platform from which we have to promote our ideals. The contributions must come from all corners. If your Church kept outside we would end up in a vacuum.

The Christians have different views on some political problems and that is also the case with politicians. That is a reason for working together, not against it. We have to try to have a dialogue in a Christian spirit of understanding and cooperation. That is a method to try to avoid a new era of cold war. We must show respect for different opinions among ourselves. At the same time it is necessary to go from general declarations to the centre of the problems, i. e. to identify them and see what we can do about them. All Churches have here a common responsibility to contribute.

OLLE DAHLEN, Chairman,
The Churches Commission
on International Affairs

Father Miguel Arranz y Lorenzo was born on July 9, 1930, in Guadalajara (Castilla la Nueva, Spain) into the family of a postal employee. Father Miguel began school in 1935; in 1940 he received his First Communion and Confirmation. In 1941, he entered the minor seminary in Toledo, where he took a five-year course in Latin and general culture in preparation for entering the major seminary. He studied Latin, Greek, Spanish and French intensively while in the minor seminary.

In 1946, he began a three-year course in philosophy: Christian philosophy after the method of Thomas Aquinas, and the history of ancient and modern philosophy. At the same time he continued his study of Latin and Greek literature and some secondary school subjects.

In 1949, Father Miguel left the major seminary and entered the first year of the Pontifical Institute for Oriental Studies in Rome. Simultaneously he studied at the Pontifical Collegium Russicum where he prepared for the study of theology and studied Russian.

In the years 1950-1955, Father Miguel went through the baccalaureate and licentiate programme in theology at the Pontifical Gregorian University in Rome. His dissertation for the degree of licentiate was on "St. Basil the Great's Conception of the Kingdom of God".

On Christmas Day of 1951, Father Miguel was blessed as lector. The following year he was ordained deacon, and in 1954 on Maundy Thursday, priest. On September 14, 1954, Father Miguel entered the novitiate of the Society of Jesus in Arlon (Belgium). His novitiate lasted for two years in the monastery and then he took his vows.

In 1956, Father Miguel was sent to the St. George Boarding School in Meudon, near Paris, where children of Russian émigrés lived and studied. At the boarding school he conducted the primary classes, and taught Latin, the natural sciences and mathematics to the secondary classes, inasmuch as he had a French teaching certificate.

In 1958-1959, he resumed his study at the Pontifical Institute for Oriental Studies in Rome begun 10 years ear-

lier; he completed the first-year course and began the second.

From 1959 to 1963, he again taught at the boarding school in Meudon and served as confessor for the students of the secondary classes in a state lycée in Versailles.

In 1964, Father Miguel was appointed deputy rector of the Collegium Russicum, a post he held for five years. As deputy rector of the Russicum, he frequently met representatives of the Russian Orthodox Church in Rome, among them the observers at the Second Vatican Council, as well as pilgrims.

In 1965, he again resumed study at the Department of Oriental Ecclesiastical Sciences of the Pontifical Institute for Oriental Studies and in the same year received the degree of baccalaureate and licentiate.

In 1967, he defended his doctoral dissertation, and in November of 1969, received the title of Doctor of Oriental Ecclesiastical Sciences with the publication of his doctoral dissertation on the Studite Typikon, "The Typikon of the Monastery of the Saviour in Messina, after the 12th century Messinian manuscripts Nos. 115 and 159". This doctorate is equivalent to a doctorate in theology.

Father Miguel has taught early Byzantine and comparative Eastern liturgics at the Urbaniana University in Rome (1966-1972) and in the St. Nicholas Ecumenical Institute in Bari, which is run by the Roman Angelicum Dominican University (1971-1975); in the oriental institute he delivered for three years a series of lectures on liturgics: (1) "Anaphorae in Different Church Traditions", (2) "The History of the Typikon and the Theological Significance of the Horologion in the Byzantine Church", (3) "The Sacraments of the Byzantine Euchologion and Archieratikon According to Manuscripts and Early Editions".

While performing his teaching duties, Father Miguel also carried out research on early Byzantine sources as well as on early, prepatristic liturgics; a number of his articles have been published.

Father Miguel Arranz is a member

of the international society for the publication (on microfilm) of liturgical manuscripts of the Eastern and Western traditions and is an advisor on the publication of Greek texts.

In addition to his pedagogical activity and reviewing dissertations, Father Miguel has done much work in the libraries of the Soviet Union—in Moscow and Leningrad (1969 and 1971)—studying Byzantine manuscripts, as well as in the libraries of the West (especially the Vatican and Grottaferrata libraries) and the Orthodox East.

Father Miguel Arranz is a theologian of wide-ranging erudition. He is a tireless researcher and writer, the author of many books and articles of a liturgical character published in a number of countries.

In September and October of 1975, Father Miguel delivered lectures on liturgics to the first and second-year students at the Leningrad Theological Academy and drew up lectures based on the materials studied for the students of these courses.

Father Miguel Arranz's scholarly work is well known to specialists in the field of theology, of liturgics especially. His stay at the Leningrad Theological Academy as a visiting professor of liturgics made it possible for many teachers and students at the academy to acquire a first-hand knowledge of his liturgical researches and the methods and results of his work.

After the list of his scholarly works had been read, the floor was given to Father Miguel Arranz, who spoke before the defence of his dissertation got underway. After this, the official disputation began.

The first reviewer, Honoured Professor N. D. Uspensky, noted the work presented by Father Arranz:

"The venerable Father Miguel Arranz, Professor at the Pontifical Institute for Oriental Studies in Rome, is known not only in the West but also in the Orthodox East, in the Slavonic Churches and in Russia, as a student of the Eastern Orthodox liturgy. Moreover, he is close to Russian theological scholarship as a follower and continuator of the work of the great Rus-



Metropolitan Nikodim pinning the magisterial badge on Father Miguel Arranz

sian liturgist, the 'second Goar', Professor A. A. Dmitrievsky. Professor Miguel Arranz's major work, *Le Typicon du Monastère du Saint-Sauveur à Messine, Codex Messianensis Gr. 115 A. D. 1131. Introduction, texte critique et notes* (*Orientalia Christiana Analecta*, 185), Rome, 1969, is a valuable supplement to the series of Western Greek typikons published by Prof. Dmitrievsky in the first volume of his *Euchologia* (Kiev, 1895, pp. 795-912). Father Miguel Arranz showed his interest in the scientific heritage of Professor Dmitrievsky by his catalogue and description of the personal archive of the 'Russian Goar', housed in the Leningrad Public Library."

Rating highly the liturgical research reflected in the dissertation, Professor Uspensky emphasized that Father Miguel Arranz's investigations into the history of the sacerdotal prayers at Vespers and Matins, as well as the synthesis and successful classification of the sacerdotal prayers in the ancient observation of the services of the Hours, have yielded good results. Professor Uspensky dwelt especially on the section of the dissertation dealing with various ancient services called *pan-*

nychis ("all-night vigil" in Greek)—"panikhidas" including not only those for the dead, as in present liturgical practice, but also for the living. In Professor Uspensky's opinion, Father Miguel Arranz has aptly observed in his work that the *paraklisis* (Gk. "invocation, comfort") service is a transmutation of the "*pannychis* for a living person."

Concluding his review, N. D. Uspensky remarked: "Generalizing from what I have said, we may note that Professor Father Miguel Arranz has with his study made a major contribution to Orthodox liturgical scholarship. He has, above all, collected, generalized and classified a very large number of sacerdotal prayers covering the entire daily cycle of divine services. We have never before had a study that covers this entire cycle of divine services. It is to Father Miguel Arranz's scholarly merit that in his study the Eastern worship acquires an historico-archaeological value and—more than that—the subject of liturgical theology. The questions as to detail that quite naturally arise on reading his study can be a subject for discussion and do not reflect upon the general merit of his work. In the person of Father Miguel Arranz, Professor at the Pontifical Institute for Oriental Studies, we have a profoundly erudite scholar with a good methodological schooling, fully worthy of the high degree of Magister of Theology."

The second reviewer, Archpriest Professor Vasilii Stoikov, noted that Father Miguel Arranz had used a large number of manuscripts in his work. This permitted Father Miguel to come to grips with extremely difficult liturgical questions and to throw more light on the history of the Byzantine Euchologion, its sacerdotal prayers in particular. The scientific method of the study, the very useful tables, the detailed description and classification of the manuscripts, testify to the fact that the author is at home with intricate liturgical problems. In the breadth of the questions raised, in the depth of the study of the subject, in the wealth of the material used, the work under consideration is without question a contribution to the study of the

Byzantine Euchologion. Father Miguel Arranz can be awarded the high academic degree for his work.

Father Miguel was asked questions touching on aspects of his dissertation by the official opponents and other members of the academy council. He gave considered answers to all questions and agreed with some of the observations made by the official reviewers.

The council then proceeded to the voting, all the members expressing themselves in favour of awarding Father Miguel Arranz the degree of Magister of Theology. Speaking after this, the rector of the academy, Archimandrite Kirill, requested His Eminence Metropolitan Nikodim to petition His Holiness Patriarch Pimen to confirm the present decision of the council. His Eminence reported in his address that, foreseeing a successful defence, he had presented a report to His Holiness petitioning for the confirmation of Father Miguel Arranz as Magister of Theology in the event of a successful outcome of the defence. His Holiness Patriarch Pimen had granted this petition. Thus, Father Miguel Arranz was confirmed as a holder of the aforementioned degree.

Congratulating Father Miguel on the degree, Metropolitan Nikodim wished him success and God's blessing in his work. After this, His Eminence presented Father Miguel Arranz with the magisterial badge and diploma.

In response, Father Miguel expressed his sincere gratitude to His Holiness Patriarch Pimen and His Eminence Metropolitan Nikodim for their indulgence towards him.

At the conclusion of the council meeting the rector remarked that many events, both great and small, mark the path of ecumenism. The present defence is without question among the shining and joyous events on this path. It is a hopeful precedent that opens the way for scholarly cooperation between Catholic and Orthodox academic institutions, a precedent that will help to deepen mutual understanding between our Churches.

VLADIMIR BRONSKY,
Lecturer at the LTA

FATHER MIGUEL ARRANZ's SPEECH

Your Eminence Metropolitan and Exarch, Very Reverend Father Rector, esteemed colleagues, dear fathers and brothers.

Speaking from this honoured podium in defence of my magisterial dissertation, "The Order of the Hours According to the Ancient Manuscripts of the Byzantine Euchologion" (Service Book), I am burdened by the importance of the moment from an academic point of view—but only from that point of view. I am speaking now not as a priest of the Roman Church, not as a member of the Society of Jesus, not even as a cleric of the Roman Patriarchate and a son of the ancient Spanish Church. First and foremost, I am a Christian among brother Christians. I do not, therefore, feel myself an outsider among you.

The Russian Church, the Leningrad Metropoly especially, has long ceased to be foreign to me—it is almost like being home. This is not the time or the place to speak of my life, but I would like to say that though I received the grace of priesthood in the Roman Church 21 years ago, I received it through a Petersburg Christian and in a certain sense through this Local Church.

Russian and Byzantine Orthodox traditions are for me, then, not a subject of cold scholarly study, but primarily a living moment of my own spiritual life. And, having received from Christ and His Church the small, modest talent of interest in the history of divine service of the Byzantine Church, I could not bury it, but felt it my duty to develop and multiply this talent.

Only the Lord knows my sincere effort, but it is for the Church to judge the value of my work through a competent body, in this case the Council of the Leningrad Theological Academy. It is already familiar with the written work.

Permit me now to outline briefly the general sense of my work and some of the circumstances of my past and future study.

In 1966, my instructor, Professor

Father J. Mateos, assigned me a candidate's theme in the liturgical section of the Department of Oriental Ecclesiastical Sciences of the Pontifical Institute for Oriental Studies in Rome: the study of five curious Euchologies of the South Italian Byzantine tradition—Vespers and Liturgy of the Presanctified. At that time, he himself had published a series of articles on the services of the Horologion, and entrusted me with writing an article on the evening prayers of the present order. For five years I collected materials on the subject but could not write the article so difficult and almost insoluble seemed the subject. Simultaneously, I studied the South Italian Byzantine Typikon of the Studite type, which provided the topic for my magisterial dissertation. Study of this Studite Typikon in Italian and Russian manuscripts, the latter of which I studied at first hand in 1969 in the Leningrad Public Library, persuaded me that the solution to the question of the secret evening prayers lies outside the monastic tradition of the Horologion and Typikon.

My article on the evening prayers appeared in 1971. It is the first part of the magisterial dissertation presented here. I maintained quite deferentially in the article that these secret and mystic prayers, which since the last century have troubled such great scholars as Professor A. A. Dmitrievsky (whom I consider my spiritual father, as I consider his pupil and continuator, the dearly beloved Professor N. D. Uspensky), are in my opinion inexplicable outside the early Constantinople tradition of the "chanted order".

Expecting a severe verdict from scholars, I began to receive approving letters from Byzantinists. I understood then that the Euchologion held the key to the solution of the problem.

In 1971, through the generosity of the Leningrad Diocese and the personal interest of His Eminence Metropolitan Nikodim—I was able to test my theory in the rich libraries of the Soviet Union. Service books—those treasures, the so-called Euchologion of Porfiry (Leningrad gr. 226) and the service books of Sts. Sergiy and

Nikon of Radonezh, Valaam of Khutyn, Antony the Roman, as well as the service books of the Cathedral of St. Sophia in Novgorod—were in my hands.

Soon after my return to Rome, I published an article on the Matins prayers. In it, I classified more boldly the no less than 90 ancient manuscripts known to me—Greek, Slavonic and Georgian—into three basic categories. Categories A and B are Euchologies corresponding to the early tradition of the Great Church of Constantinople and all cathedrals of Byzantium (and of Russia from the 8th to 12th centuries): the tradition of the “chanter order”. Category C includes the service books that present the usage of St. Sabas, which is now used in the entire Byzantine Church: Matins from the Horologion of the monastic type.

Category D is the most curious and interesting—it includes service books that fall between categories B and C. These are service books that anticipate the practice of Studite monks: a transition from the practice of the “chanter order” to Studite monastic practice.

If we apply these categories to the history of divine service in the Russian Church, one can say that the Russia of St. Vladimir, adopting the faith from the Greeks of the Byzantine capital celebrated at first according to service books of types A and B. St. Feodosiy of the Caves introduced the Studite Typikon, while in Russian monasteries worship was held according to service books of type D. Changing in the 15th century from the Studite to the Sabas Typikon, service began to be celebrated in Russia according to service books of type C. The difference between the Studite and Sabas typicons is not great, for both are based on the Horologion of St. Sabas's Lavra; on the Octoechos of St. John of Damascus and the Triodion of St. Theodore of Studios. Before Nikon's reforms, service books of all these types—but especially types C and D—were used freely. Patriarch Nikon finally confirmed one—type C.

After the publication of the articles on Matins, my new article on the Lesser Hours (the First, Third, Sixth, and Ninth) and on Midnight Service

according to the ancient Euchologion of type A presented, from the copies of this category, a quite interesting, from the pastoral point of view, and complete order of the daily cycle. While “sung” Vespers and Matins have some similarity with their present-day counterparts, the Hours and Midnight Service are not at all similar. Of course, on the basis of the service book alone we cannot give a full description of these services, but the sacerdotal prayers—five for each of the Lesser Hours—reveal to us the profound theological thought of our Byzantine predecessors. Six fine services, not counting the Liturgy, comprised the daily cycle of the early Byzantine Church: Matins at the beginning of the day, Vespers at the end, Midnight Service between Vespers and Matins, dividing the night into two parts, and three Hours during the day; the Third, Sixth, and Ninth. Neither the First Hour nor Compline were held under the ancient Euchologion.

My final article is devoted to the Panikhida. This is a magnificent, solemn service following Vespers on the eve of Great Feasts. Five of the prayers in it are attributed to Patriarch St. Germanus, who died in exile at the beginning of the iconoclast crisis, in 733. This Panikhida was very popular in old Russia, judging by the Novgorod manuscripts. As in the Byzantine Empire, in Russia it was conducted with the participation of the patriarch and sovereign.

The successors to this magnificent service are the panikhida for the dead and the moleben with akathistos.

That is the extent of my present work. But I intend to write four or five more articles on the order of the ancient Euchologion. This will require four or five more years of intense work both on my part and on the part of my kind helpers and students.

The articles will, as before, be published in the magazine of the Pontifical Institute for Oriental Studies in Rome, but from now on they will be dedicated to the Leningrad Theological Academy—my new *alma mater*. I shall try ever to be worthy of its ancient scholarly traditions. If one were to list all the names of the great scholars

St. Ioann the Miracle Worker, Metropolitan of Tobolsk and All Siberia

Of all the numerous works of the Orthodox Church fathers the only one which gives a full answer to that great question of Christian soteriology, "How are we to bring our will to conform with the will of God?", is the work of St. Ioann of Tobolsk, published in Russian in 1714 under the title *Iliotropion, ili soobrazovanie chelovecheskoi voli s Bozhestvennoyu voleyu* (The Heliotrope, or Bringing the Human Will into Conformity with the Divine).*

The author of this work was Metropolitan Ioann Maksimovich. Last year was the 260th anniversary of his death [†June 21 (10), 1715], and 1976 will see the 60th anniversary of his canonization.

* In 1888 Prof. I. A. Maksimovich translated the "Heliotrope" into contemporary Russian and published it first part by part in the *Chernigovskie Eparkhialnye Izvestia* (Chernigov Diocesan News) and later as a separate volume (Kiev, 1896).

He was born in the town of Nezhin in 1651. When he graduated from the Kiev-Mogilyanskaya College (later to become the Kiev Theological Academy), the future bishop remained there as lecturer in Latin. It was then that he took his monastic vows in the Kiev-Pechery Lavra and developed a profound inner spirituality. By the common consent of all the brothers this young monk was entrusted with the responsible task of being the monastery's preacher, revealing his outstanding talent for oratory and his bountiful gifts. The main theme that was to occupy him all his life was determined from the very start: "How should man concur his will with God's?" His answer to this question was the above-named work, published at the end of a long and spiritually active life. He laid great stress on inner religious self-knowledge, and taught the way to achieve this in his sermons.

In 1678 he was sent on a mission to

who have worked here from the day of its foundation to the present, you and I would be horrified by my impertinence: it is difficult to be worthy of the history of the Leningrad Theological Academy.

I shall conclude my speech before the defence with a citation from a great pupil of Professor A. A. Dmitrievsky—the Georgian priest, Korniliy Kekelidze, who in 1908, in the Kiev Theological Academy, concluded his magisterial speech as follows: "These, then, are the principal points of view from which one should judge the timeliness of the appearance of the present work and the scholarly need for it. But a disputant, whose soul suffers for the work he is defending, is always inclined to find it timely and, in scholarly respects, not without value.

"In this case, it is much more interesting to hear the opinion of other

judges, less involved personally and more competent, before whom I stand at the present moment and whose just verdict I await" (*Trudy KDA* [Works of the Kiev Theological Academy], 1908 Vol. XI, p. 435).

ECUMENICAL CHRONICLE

The newly elected executive committee of the ecumenical council of European youth met for the first time on February 12-19, 1976, in the St. Hugh Roman Catholic Centre near Grenoble (France), under the chairmanship of the Rev. Dietrich Wolf Gutsch (GDR). The executive committee discussed the council's current affairs and contacts with other European youth organizations and worldwide ecumenical and secular bodies. The council's work in the immediate future was discussed. Members of the executive committee met with the clergy and parishioners of local Roman Catholic and Protestant communities and informed them of the council's work and the life of their Churches.

Hegumen Iosif Pustoutov participated in the session in his capacity as member of the executive committee of the ecumenical council of European youth.

Moscow. There Patriarch Ioakim made him assistant superior of the Svena monastery in Bryansk.

St. Feodosiy, Archbishop of Chernigov (†February 5, 1696), just before his death appointed Hieromonk Ioann archimandrite of the Monastery of the Eletskaya Icon of the Mother of God in Chernigov and designated him as successor to his own office.

On January 10, 1697, Patriarch Adrian of Moscow and All Russia, with an assembly of bishops, consecrated Archimandrite Ioann Maksimovich Bishop of Chernigov in the great Cathedral of the Dormition in the Moscow Kremlin.

When he took up the reins of office of the diocese, Bishop Ioann founded a college in the Chernigov Diocese, similar to the Kiev academy, which, in the bishop's conception, was to adorn the "Athens of Chernigov" as a school of enlightened piety....

St. Ioann's school became famous for its high standard of theological education and scholarship. It was the first seminary in Russia, and the model for the seminaries which were to be founded later in the other dioceses of the Russian Church as well.

At the same time the saint built a printshop where he and his successors published many works of spiritual and moral content.

The life of St. Ioann was distinguished by his great virtues, especially his humility. It was reflected in works like *Nravouchitelnoe Zertsalo* (The Moral Mirror, Chernigov, 1703 and 1707), *Tolkovanie na 50-i psalom*. (An Interpretation of Psalm 51, Chernigov, 1708), *TsarSKIY put kresta* (The Royal Way of the Cross, Chernigov, 1709), *Bogomyslie* (Divine Thoughts, Chernigov, 1710-1711) and many others. It was also in Chernigov that the saint published his main work, written in Latin. His name is also famous in connection with the *Latino-greko-rossiyskiy leksikon* (Latin, Greek and Russian Lexicon).

St. Ioann is well known for his connection with the Holy Mount of Athos. He made his particular concern the fate of the Russian monks settled on the Holy Mount giving them considerable material support throughout those difficult times. His episcopal charter

has been preserved in the Russian Monastery of St. Panteleimon, as witness to his relationship with the dwellers on the Holy Mount (GBL, *Sobranie Sevastyanova*—State Lenin Library, Sevastyanov Collection).

In 1710, Archbishop Ioann was elevated to the dignity of metropolitan and assigned to the See of Tobolsk and All Siberia. There he continued the work which he had begun in Chernigov: he improved the school which had been founded by his predecessor, the famous missionary Metropolitan Filofei Leshchinsky*, and continued the latter's apostolizing among the pagans of Siberia. In 1714, St. Ioann dispatched a mission to Pekin, headed by Archimandrite Ilarion Lezhaisky. In Tobolsk he started publishing again, making use of the printshop that he had opened in Chernigov. It was during this period that he published the *Heliotrope* in Slavonic Russian (1714) so that it could be understood by the "children of Nature" in Siberia.

The chronicler says of the saint's life in Siberia that "he was quiet, unassuming, wise, compassionate towards the poor and merciful". Even on the day of his death, June 21(10), 1715, St. Ioann gave a meal after Divine Liturgy, as had always been his custom, for the clergy and the poor at his home and he served at table himself.

The people of Siberia and all faithful Russians keep sacred the memory of St. Ioann. To this day he rests in the Cathedral of the Protecting Veil of the Mother of God in Tobolsk. In 1916, the Church fixed his feast day as the day of his death—June 23 (10). The service dedicated to him was republished in 1947 with the blessing of His Holiness Patriarch Aleksiy by Metropolitan Varfolomei Gorodtsev in Novosibirsk.

Archpriest ANATOLIY PROSVIRNIN

* Metropolitan Filofei brought Christianity to the Osyaks, Voguls, Tungus, Tatars and other Siberian peoples. On his initiative and with his help missions were opened in Kamchatka (1705), Mongolia and China (1707). In 1709, Metropolitan Filofei took the schema under the name of Feodor, and retired to the monastery of the Holy Trinity in Tyumen, but at the request of St. Ioann he set off anew in 1712, 1713, 1714, and 1715 on missionary journeys up the rivers Irtysh and Ob (as far as Berezov) and down the Tura, Tom and Konda. He died in 1727.

St. Ioann of Tobolsk: Conforming the Human Will to the Will of God

The basis of all the teaching imparted to us by God's lofty wisdom, through our Lord Jesus Christ, consists in the fact that we believers in Him must conform all our words and deeds to God's will. The Saviour taught us this throughout His life on earth by word and deed, directly and in parables and, finally, in Himself He left us an example of the Christian life that we might follow insofar as we are able.

To explain this teaching of the Lord's we will take, along with the theologians, two basic tenets:

(1) *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets* (Mt. 22. 37-40).

(2) Nothing (except sin) takes place in this world but through God's will.

Everything on earth, even that which appears evil (excepting sin), comes about through God's will. The theologians explain this in the following way. The basis of evil (in its proper sense) is sin. Each sin consists of (1) the cause which produced it (*haitia, causa*), and (2) its inescapable results, reform through threats, punishment and, finally, condemnation. The cause of sin is the deceitfulness or the wilfulness of the proud sinner; in general the punishment, as the bitter effect that follows from its cause, comes about through God's will and leads not to further sin, but to correction or the destruction of sin. And so, if from the concept of sin we remove its cause (deceit or wilfulness), there would not be a single bitter or evil result from our sinning that would not occur but for God's will or be displeasing to Him.

And for this reason all the evils and sorrows of humanity come about through the will of God, and occur in or-

der to lead us towards the righteous goals of Divine Providence....

God Himself confirms this through the mouth of the Prophet Isaiah, saying: *I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known me... I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things* (Is. 45. 5, 7). This is confirmed even more clearly by the Prophet Amos: *...shall there be evil in a city, and the Lord hath not done it?* (Am. 3. 6), as though to say that there is no evil that takes place without the will of God, which allows evil intention, and in its fulfilment shows us the way and gives us strength.

God corrects good men through the evil.

The First Book of Samuel says of King Saul: *And it came to pass on the morrow, that the evil spirit from God came upon Saul*; and in another place it says: *an evil spirit from the Lord troubled Saul* (1 Sam. 18. 10; 16. 14). How can the expressions *evil spirit from God* and *evil spirit from the Lord* be reconciled. If it is an evil spirit, then it is not the spirit of God, and if it is the spirit of God, then it cannot be evil. These quotations offer their own explanation: this spirit is called *evil* because it was a desire of the wicked heart of Saul, a desire which tortured and troubled the latter [i. e. his heart] and it is called the spirit of God because it was sent by God to Saul as a punishment for his sins.

In this respect many people are widely mistaken, confusing what God permits with what men permit.

Everything that really exists in the world is here by the wish and the Word of God, by Whose will everything that is was made and without Whom nothing would have had its being or actual existence (Jn. 1. 3). But sin is not something vital (real), it is but a shadowy opposite to reality, its ghost, a shadow, a nothing: sin exists only through the imperfection, the deceit

and evil of those of God's creatures endowed with free reason who are disobedient to Him, and that is why sin came about in the first place and still comes about against the wishes of God, coming not from God, although permitted by Him.

God is perfectly aware of all that is to come, and He could easily prevent the sin He hates, but He permits it, wishing to turn evil into good and the wrong into the right, in order to teach and correct men and make them see what sin can lead to, both for the sinner and for those around him (for society).

The infinite goodness of God would never allow such evil lawlessness to exist on earth if it did not make of the latter an instrument of the greatest good, transforming that which was done in anger into an opportunity for salvation. God permitted the jealousy of Joseph's brothers to grow, but with what good in view? Was it not so as to save from starvation not only his parents, brothers and kinsmen, but the whole of Egypt as well? And God permitted the impious Saul to make all kinds of attacks on the meek and gentle David, but was that not for the sake of David himself and of all the Jewish kingdom (and not only for them, but for the whole human race through David's descendant, Christ our Saviour).

If God did not permit sin, so as to correct the sins that are committed and in this way bring good results from evil actions, we could hardly have come to know the righteousness that is inherent in God, bringing down the evil and rewarding the good; but through the fact that He permits evil actions we come to know the value of studying the ways in which He does so and are made aware of the miraculous ways in which God produces, from the greatest of evils, a countless multitude of good things.

How mysterious and unknown was the fate which God had in store for Nebuchadnezzar, King of Babylon, and for Pharaoh, who did not know Joseph (Exod. 1. 18), of whom the Blessed Augustine rightly said that one (Nebuchadnezzar) was punished by God for his many sins, and through

this was brought to salvation and to a salutary repentance (to reform) while the other, Pharaoh, was hardened in spite of God's punishments which he ignored, and perished in the Red Sea with all his troops. They were both men, both pagan kings, and both were punished. Why did they not come to the same end? One understood the chastizing hand of God, sighed before God and reformed; while the other did not obey the will of God when this was revealed to him, remained stubborn in his sinfulness and perished.

Often we are witness in the universe to miraculous changes and unexpected events; there are enough subjects about which we can say that we will wait and see how things turn out. Sometimes something happens to our own selves which surprises us by its unexpectedness, and it is useless to grumble and say that we never expected such a thing to happen. Alas, we are ignorant of what is to come; and in the same way it is not easy for us to understand the real reasons for what is happening around us in the present, apart from the one reason that holds true for all events, the one explanation that is true and indubitable: that whatever happens, happens because it pleased God to arrange it that way or to permit it to happen in accordance with His wise Providence: a mystery for us, but always righteous and good: *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts [i.e. decisions] than your thoughts* (Is. 55. 8-9).

The question of how we are to know the will of God in all our actions cannot be answered if we point out various postulations and tenets through which God's will is easily revealed; for the sake of brevity we will call them commandments.

Everything that distracts us from God is against God's will; everything that brings us closer to God is in accordance with His will: *For this is the will of God, even your sanctification, that ye should abstain from fornication* (1 Col. 4. 3), not only from the for-

ication of the flesh, but from all erring, especially that which is unlawful. God's will is explained to us understandably and definitely in God's commandments and ecclesiastical laws. For this reason, when we meet with any doubts we must seek what the commandments of God and the traditions of the Church demand of us, and not only what they demand, for we must decide carefully what else accords with them (even though not precisely defined) and in conformity with their spirit. Christ once reminded a rich young man who asked *What shall I do to inherit eternal life?* of God's commandments saying: *Thou knowest the commandments* and pointed out those that regulate our responsibilities to others.

In every thing (both pleasant and unpleasant) give thanks, for this is the will of God in Christ Jesus concerning you.

St. John Chrysostom puts this beautifully, when he says that if you have suffered some evil, and do not want it to be evil for you, then give thanks to God, and it will be transformed into good. In this is great wisdom. In order to understand God's will in any given instance where there is doubt there are other sources of information besides God's commandments and ecclesiastical laws mentioned above. When we are in any doubt, we have legally chosen interpreters of God's will to turn to, those who live truly Christian lives, our confessors and pastors.

Let us use a historical event as an example.

When Saul, surrendering himself wholly to God's will, asked: *Lord, what wilt thou have me to do?* the Lord did not trouble him with direct instructions in the fullest detail, nor did He immediately bestow the Spirit of Wisdom, but He sent him as a disciple to Ananias, saying *Arise, and go into the city, and it shall be told thee what thou must do* (Acts 9. 6). Ananias was the most authoritative interpreter of God's will for Paul, just as St. Peter was for Cornelius the centurion (Acts 10). From this we see that it is God's desire to interpret (reveal) His human will through other men. For

this reason we have no right to ignore the good advice of others: *Ask counsel of all that are wise, and despise not any counsel that is profitable* (Tob. 4. 18), and if you follow this, you will have no regret.

But if there is no time or opportunity to ask advice, man must seek within himself and resolve his doubts concerning his understanding of the Divine Will, of how he should act in accordance with it in the matter before him, and God will not ignore his prayerful desire to do His will in all things, and will unexpectedly resolve all his doubts. For this he must concentrate upon the matter that has caused his doubts and give full consideration to both or all sides of the question. In making his choice he must keep in mind which of them is more pleasing to the will of God, and which more pleasing to the desires and wishes of the flesh; and then, when he has considered all these factors impassively, he must do what is most pleasing to God, even though that be undesirable and downright against his bodily enticements, for it will bring no pleasure or joy, only hard work and exhaustion. In spite of this, we must obey the will of God and do what is pleasing to God, not what is pleasing to our amour-propre or to the appetites of our body; egoism, pride and the desires of the flesh are always shameful and lead to degeneration; to stand firm against them is, at the very least, a guarantee of our safety.

The prayer of St. Paul, when he asked God *Lord, what wilt thou have me to do?* (Acts 9. 6) will do much to bring us nearer to the knowledge of the Divine Will. We too, following St. Paul's example, often have need to repeat his prayerful petition: *Lord, what wilt thou have me to do?* This became a habit with the saints.

If there is no man who is capable of giving us instruction, God sends a good angel, as He sent an angel to St. Joseph in his sleep when the latter was in doubt as to what he should do in the case of the Maiden to whom he was betrothed, a most important matter. And in the same way an angel was sent to the three Eastern Kings who came to worship the Infant as

He lay in a manger at Bethlehem, telling them not to fulfil the deceitful instruction of King Herod and to return home by another route.

In short, God never refuses to reveal in one way or another His will to those who sincerely wish to know and fulfil it, for the Holy Spirit of Wisdom is loving and flees from evil; as the true seer into our hearts and all-encompassing, He knows every word we speak (whether it is true), and all who call upon Him are generously rewarded (Wisd. Sol. 1. 5-7). The Lord is close to all who truly seek Him, and He reveals His will to them in wondrous and sweet commands: *He will fulfil the desire of them that fear him: he also will hear their cry, and will save them* (Ps. 145. 19), i. e. from all error, mistakes or danger.

St. Cyprian, the eloquent and blessed bishop of Carthage and courageous martyr (3rd century), left us a short outline of the Christian virtues, or, of all that the Divine Will demands of His servants and seeks from them. In making this outline the holy bishop wanted to set up in the churches, and even more in the hearts of Christians, an image or a mirror of the behaviour and perfection of Christian life. It is useful and desirable that all that is pleasing to God's will, all that Christ taught us and that He Himself practised in deed, should be laid out briefly, virtue by virtue, in the following order:

- (1) Humility in life (to be and act humble).
- (2) Unshakable courage in our faith.
- (3) Modesty and care in our use of words and other expressions of our thoughts and feelings.
- (4) There must be righteousness and truth in our deeds.
- (5) Be charitable to others.
- (6) Reform our ways.
- (7) Offend no man.
- (8) Bear offences peaceably and patiently.
- (9) Live in peace with all.
- (10) Love God with all our heart.
- (11) Love God, for He is our Father.
- (12) Fear Him, for He is our God.
- (13) Compare Jesus Christ to none (i. e. to none of the creatures of free

reason who inhabit either the earth or the heavens).

(14) Unite with Him in heartfelt love.

(15) Be truly aware of His glorious Cross, of all Christ's suffering for our sake and of His Death upon the Cross, and worship Him in fear of our sinfulness and in the hope that the Death of Christ on the Cross will bring about our redemption.

(16) In conversation and discussion of the Most Holy Name and dignity of Christ our Saviour, be firm and consistent in all that concerns our faith; reply to the questions of our interlocutors without the slightest hesitation when they ask what we believe in and what we profess to be indubitable truth; at the hour of our death (of any death, especially death through confessing Christ), show unwavering courage with which to earn the crown that is granted to those who profess Christ unto death and in death, which means that throughout our earthly life we must comport ourselves like sons and daughters of God, like co-heirs with Christ, that is to say, keep God's commandments and do the will of our Heavenly Father in all things.

It pleased God to grant angels and men eternal bliss, but on condition that in their doings both keep within the bounds laid down in God's commandments, and not counteract them with self-will and their own notions; but towards creatures who do not have the gift of reason Divine Providence is unconditional. Thus it pleased God to create Heaven and Earth and all that dwells within them.

For us the greatest source of calm is to give ourselves up to God in all things, whatever happens to us; and may our minds be constantly full of expressions like "God wills it thus", "God would have it thus", and "There is none strong enough to resist His holy will".

The words of Christ (Mt. 7. 21-23) are the words of truth and therefore the conclusions to which they lead are right; for this reason there is nothing better or more salutary for the soul than that we can do for ourselves than submit completely to the will of God, devote our own will completely to the

Divine Will, repeating the words of the priest, Eli: *It is the Lord: let him do what seemeth him good* (1 Sam. 3. 18).

In all things we must be obedient to our Leader, Teacher and Mentor, our Saviour Jesus Christ our Lord; we must imitate (as far as we are able) His example and His deeds as depicted in the Gospel teachings. Let us then, brother Christians, follow our Leader and our Lord willingly and relentlessly, submitting wholly to His holy will, and whatever happens to us on the way that is sorrowful, inconvenient or difficult, let us bear it all patiently without murmuring, peaceably, knowing in advance that on the road of life we will come across not only flowers, but thorns as well.

Is not the Almighty, Righteous and All-Wise God, when He enters into a covenant of union with men's will, free to give His own conditions for such a union?

The Heavenly Bridegroom of our souls, transcending all earthly purity, demands from us, too, great purity of soul, *not having spot, or wrinkle, or any such thing* (Eph. 5. 27).

The man who strives to imitate Christ must keep himself free from contamination in these things: seeing others happy, he must not envy them; he must not become bitter at his own unhappiness or failure; in misfortune he must not be indignant or murmuring, because for one who is drawing closer to God, the happiness or prosperity of others does not fill him with envy, but turning to God he says: "Lord! It has pleased Thee to raise so-and-so to the heights of recognition and riches, while keeping me in humiliation and poverty. I do not object."

The only true way of achieving our salvation in this life, and in the life to come, is for us to direct our attention constantly inwards, into ourselves, our own conscience, our own thoughts, words and deeds, so as to weigh them impartially; this will reveal to us our errors in life and will show us the only way to salvation. Christian, note once and for all, that even on cloudy days the heliotrope turns its head to follow the sun, drawn to it through the natural attraction of an unchanging love. Our sun (which lights our

way through life) is the will of God; it does not always light our road through life from out of a cloudless sky; often the bright days are interspersed with days that are cloudy for us, when rain, wind or storm bears down upon us; no Christian is exempt from the influence of cosmic phenomena and of the difficulties engendered by changes in the atmosphere. May our love for our Sun, the Will of God, be so strong that we, inseparable from it, should even in times of trouble and sorrows continue to sail the sea of life unerringly, following the barometer and the compass of the Will of God, which will guide us to the safe harbour of eternity....

The courageous leader Judas Maccabeus addressed his warriors with the following words to inspire them to courage in the battle with the attacking enemy: "Take courage, take heart by morning; take your weapons and rations and in battle show yourselves to be sons of strength, immune to fear, prepared to stand out against these pagans; they are expecting to wipe from the face of the earth both us and the shrine we guard: better we should fall on the field of battle than see and hear the heartrending cries and groans of our people, and our shrine desecrated: be not afraid but take heart! May the Heavenly Creator do as He sees fit with us; while we, obedient to the will of God, will stand up in opposition to the enemy, leaving the rest to God: either it will be His desire that we be conquered, and fall on the field of battle; or else He will wish to defeat our enemies and grant us to celebrate a victory: whatever His will in Heaven, so let it be!" (1 Macc. 3. 58-60).

In all such and similar cases it is safest to turn to God in heartfelt prayer and tell Him of our needs and, in spite of the fact that sometimes an enterprise well begun has a bad ending, not to lose heart or let our courage fail, but to hope firmly in God's help in righteous deeds, casting aside all doubts, to behold God with the open eyes of faith and devote ourselves wholly to His holy will.

Someone who wanted to become a true monk once asked St. Pitirim: "Tell

me, worthy father, how I must act in this life to become a true imitator of God's holy ones?" Abba Pitirim answered him with these words: "If you wish to find peace and a quiet life here on earth and in the life to come, then, when you begin anything, ask yourself: 'Who am I, to prefer my own will and my desires to the will of God and His ordinations?' At the same time you must strictly follow Christ's commandment, *judge not* (Mt. 7. 1). If you hold fast to these two rules, whatever your calling in life, you will be an imitator of God's holy ones: for God has saints among people of all stations, all callings and all walks of life."

Christ our Lord, obedient in all things to His Father, offers us His Own Self as an example of obedience to the Divine Will when He says: *For I came down from heaven, not to do mine own will, but the will of him that sent me* (Jn. 6. 38); to the disciples' invitation to taste of the food that they brought Him He answers: *My meat is to do the will of him that sent me, and to finish his work* (Jn. 4. 34); for this have I come down from heaven. Consider and take note: What is the Father ordering His Only-Begotten Son to do? That which the least of common servants would not have done, but which the Son punctiliously fulfilled. The disciples asked their Heavenly Teacher: *Lord, teach us to pray, as John (the Forerunner) also taught his disciples*. (Lk. 11. 1) and their Teacher answering their request said: *When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth* (Lk. 11. 2).

Let us, therefore, brothers, direct all our efforts to fulfil the will of God on earth as the angels fulfil it in Heaven, and if we have not the strength to fulfil God's will in deed then our sincere desire to fulfil it will be accepted by God as the deed itself. On the subject of this prayer St. Cyprian expressed his thoughts in the following way: Christ taught us to pray with the words "Thy will be done on earth, as it is in Heaven". This does not mean that God should do what He wishes, but that we ourselves should strive to

do what God wills and what He demands from us. So, he who would follow Christ, Who precedes prayerfully with His voice, must not reduce or narrow the significance and meaning of these words while they are on his lips, but must pronounce them in all their breadth: "Thy will be done on earth as it is in Heaven." And let him pray that God enlighten him to the fulfilment of His Divine Will.

We must pray for this with pure intention, with love, with the desire to fulfil the indubitable will of God speedily and voluntarily, and with sincere pleasure. The fulfilment of God's will must be both whole and complete. And in fulfilling God's will completely, every man must do so in patience.

If God were to give someone a free choice in his way of life and asked him: "Do you want Me to free you from bodily and spiritual distresses and place you in Paradise?" To such a question we should only answer as above: Lord, do unto me as Thou wilt. Thou canst free me of misfortunes, or leave them with me, but the best for me will be if Thou doest according to Thy will.

The first distinguishing sign of the true Christian is his concern; he tries to do all his work with diligence, careful that this should not be contrary to the commandments and the will of God, and therefore to embark upon nothing without first calling on God's help. And every true follower of Christ commences nothing without calling on God's help, albeit with a short but sincere prayer.

The second sign of true piety and of the desire to act according to God's will is not to lose heart at the distresses and unpleasantnesses that we meet on this path, but to bear them willingly, even going so far as to desire them: this last is justified by the fact that the Lord God is closer in His grace to those who sorrow or suffer than to those who enjoy constant prosperity in all things and do not know want. The Lord not only loves the poor and the needy, but He also blesses those who do good to them.

The Most Pure Virgin Mother of God Herself and Christ our Lord bring great comfort and relief to those who

are stricken with sickness and sorrow, if they are worthy in their hearts to be visited and to receive the heavenly gift of grace and intercession.

The third sign that the human will is in accord with the Divine is Christian humility, i. e. the eradication within ourselves of any opinion about ourselves that goes beyond our limited mortal existence.

The fourth sign of our concurrence with the will of God is our great hope in the Lord God for all things. This leads, for instance, to the fact that any man who has been offended by another will calm himself within and suppress the thought of revenge on his enemy which arises naturally enough, thinking: "God sees and hears the wrong and the hurt: the time will come when God will disclose the wrongs of my enemy and turn them against their perpetrator."

How deceitfully Laban acted towards his son-in-law Jacob, changing ten times his wages for herding his cattle in the hope of repaying him less, but all his schemes were in vain, and God turned them all to Jacob's advantage: *God suffered him* (i. e. Laban) *not to hurt me*, as Jacob himself puts it (Gen. 31. 7).

Like our Lord Jesus Christ the Most Blessed Virgin Mary, Mother of God, suffered the greatest privations and sorrows with courage and patience, in meekness and silence. In this She acted just as Her Son acted; that is to say, She bore them silently, leaving it all to the will of God and to His Divine Providence for Her.

Every man who reads or hears of the pious life and doings of the saints will constantly repeat the words of the royal prophet: *O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people* (Ps. 68. 35). He is Eternal, Who always was, is and will have no ending, He gives His people (all those who live by His commandments) strength and fortitude, for He is our blessed God and Creator.

One trusty writer recalls in his letters a God-inspired monk whose clothing brought healing to many of the sick merely through contact, for this reason the monk was greatly revered

and respected among the sick, whereas among the brotherhood there was great surprise and indignation at this, since the brothers did not see in him the signs of any particular ascetic (monastic) achievements: inside the monastery he led the same life as the other monks, his life undistinguished from theirs by anything particular, showing no obvious mortification of his flesh (no strict fasting, for instance, no going without sleep or taking on of difficult tasks and so on); there was just one rule that he kept strictly—never to allow himself to be tempted into anything but that which God willed; i. e. all that happened to him, he accepted willingly and thanked God. Once, when he was healing the sick without any medical treatment, the superior of the monastery asked him what was the means he used in healing. "I am myself astonished that I can restore their health," replied the healing monk, "and I am ashamed that my clothing should have such power; for neither by fasting nor by other monastic practices have I earned such a gift from God, and I am barely the equal in that respect of my fellow-monks, and in no way at all am I better than they. So, nothing gives me special pleasure, nothing makes me sad or indignant, nothing makes me happy except the fulfilment of the one and only will of God."

The superior was most surprised at all this, and asked the monk: "Dear brother, tell me, what were you thinking of yesterday during the fire we had? Did you really not grieve with the rest of us when an evil man set fire to the buildings of our monastery, when the corn for the animals and the threshing floor, where there was much wheat and cattle, all perished?" To this the monk replied: "Holy father, I want you to know that all the losses suffered by the monastery caused me not the slightest grief, for I am in the habit of thanking God for everything, for sorrow and for joy, and of accepting both calmly, confident that all which happens to us happens with the permission of Divine Providence and is for our own good. For this reason I do not worry whether we have much or little grain, and so on, to feed us,

since I am quite confident that God could fill each one of us just as well with a single grain as with a whole loaf of bread."

Parting peacefully with his interlocutor and fellow-monk the hegumen, filled with deep wonder, started to think it all over once he was alone: "Now I know whence comes the grace to cure diseases that has been given to this man, whom we all considered a nonentity, despising him and mocking him. How high the grace of the Holy Spirit raises that man who in all things makes his own will conform with the will of God; could God ever condemn such a man to eternal suffering? No, that would not be like the infinite goodness of God. For this reason I am forced to admit that the life path along which this man is traversing is neither long, nor hard, but on the contrary, is the shortest and easiest way to reach the heights of undoubted and sure spiritual calm; for it does not demand the ascetic life of a hermit, or overfasting, or constantly wearing oneself out by keeping vigil through the night; all this is replaced simply by the sincere desire to submit wholly in all things to the will of God." Every day we must renew this desire, supporting it and strengthening it by our deeds, so as never and in no thing to act according to our own notions and against the all-wise and almighty will of God.

He who every morning sets himself up in prayer in the following spirit: "O Lord my God, I place my whole self in Thy good keeping, and am prepared to accept all that Thou sendest me; now I understand intelligently and completely that without enlightening myself with Thy holy commandments of myself I can do no good, and for this reason I give Thee my word to try with all my strength to do nothing that is contrary to Thy holy will!"

We must be completely certain and hold firmly in our common sense and our memory that everything that takes place in the world and especially everything that concerns ourselves comes about through Divine Providence which, by correcting our mistakes, acts in the final analysis to improve us and to bring us to blessedness by

divine ways and means, ineffable and for us incomprehensible, that He sees fit to use. Every disruption of the eternal laws of God is corrected through His Providence and restored. Seneca expresses this most eloquently saying that one cause gives rise to another and brings about a long chain of events both in the world in general and in the personal life of each man. For this reason we must be strong and firm in our patience, for all human phenomena and actions come about not as we think and suppose, but as they turn out in actual fact. Since time immemorial men have said "Why are you crying, or why are you happy?" For while it seems that the lives of men are different on many counts, in the end each one of us has to die. Being ourselves perishable (frail, corruptible) we bear from others all that is perishable and worthless (offence from others is worthless). Why should we murmur with indignation? We are prepared for this. We will bear every humiliation, every disturbance in our lives: let our physical nature have control over our body which is a part of it, through its unreasonable attraction, we will remain joyful and courageous in our eternal soul, thinking and firmly believing that nothing is lost from our spiritual being, from that which we call our "self".

We are bound to do all that is contained within our immortal and rational soul, that which is demanded by our common sense, our conscience and our heart, and to leave all the rest, all the externals, in the hands of Divine Providence.

The truly righteous man is untroubled by unpleasant or disastrous events. St. John Chrysostom confirms this, saying that there is nothing more depressing or saddening than to anger God. But the righteous man, free from this heavy sin, cannot be saddened by any other, neither by grief, calumny, or anything else. Just as a little spark thrown into the sea is immediately extinguished, so any sorrow, even the greatest, if it falls upon a clear and untroubled conscience will soon perish and be destroyed. Again the Chrysostom, desiring to give a vivid example of this for our inner vision, compares our mind to the sky

saying that the sky is higher than the rain clouds, but when it is covered by clouds, it seems dark, whereas in actual fact it remains as bright as ever; in the same way when we are seemingly suffering, i. e. are shrouded in sorrow, like the sky in clouds, but disregard it (do not weep). And if we happen to grieve through human weakness, how and to what extent does it weigh upon us?

And so, nothing sorrowful that happens to the righteous man will overcome him with excessive sadness; he will know sadness, but will not be overwhelmed by it; his sky will be covered with dark clouds, but its essence will not be changed; weeds will grow up in his cornfields, but will not swamp them; to experience no sadness at all in misfortune would not be human; but to be overcome by it is unworthy of the man of courage, that lofty attribute of the soul.

King Sennacherib of Assyria destroyed and subjugated all the cities of Israel (during the reign of Hezekiah); however, not only could he not take Jerusalem, he could not lay siege to the city or even catch sight of it. This event is described at length in the Book of Isaiah. This is what the prophet has to say about the King of Assyria: *He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord* (Is. 37. 33-34). The same will happen to those who fear God. The righteous man, guided in his actions by God's law and His will in what concerns external things, remains unassailable on all sides; adversities that may come to him cannot vanquish him, neither is he overcome by extremes of sadness, whether sickness strikes his limbs or countless disasters befall him in his life. Lifting up his mind and his heart courageously to God, he turns to Him with firm hope in His help, and armed with this he can in spite of everything make his own wishes conform with the will of God.

May all men know that all our doings are seen by God, and He knows the reason for which He sends us one thing or another, although this is hidden from

us. In our hearts we murmur against God: "O Lord, how harshly hast Thou punished me, I cannot bear the weight of Thy hand." On the contrary, dear Christian, by being so bold as to complain to God, you are making a mistake: it is not He Who is cruel and not His hand which is heavy in punishing you. Taking in at a glance your past, present and future, He chooses to send you, according to His mercy, all that is best for you, even if that be the end of your life on earth, for your soul is eternal, and you do not know what it may overtake it in the future because of your cowardice and impatience, which transcends the inconsistencies of atmospheric changes.

It is indeed so: let the heart of each one of us strive to rise above all that is earthly unto God (to the Greatest Eternal Good), living in accordance with God's command and will to such a degree that nothing that happens to us can inflate our pride or bring us to sadness and despair, then we will find true joy in our own inner awareness that we stand above the pleasures of this world and can trample them down with our feet.

In this lies calmness and the moral loftiness of mind, achieved by silent fulfilment of a life of virtue; and this is the basis of the great and unwavering joy of the righteous spirit, which cannot be stricken or saddened by any external evil; as Holy Wisdom says in the Scriptures, it is achieved in truth by meek and humble fulfilment of God's will by us: *... whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil* (Prov. 1. 33). This is also confirmed by St. Ambrose, who says that the wise are not shattered by diseases of the body (do not grieve over them) and do not cry when in trouble, but in their grief remain even tempered and patient, for bliss and happiness are to be found not in carnal pleasures and joys, but only in a conscience free from vice.

David said of them: *...though I walk through the valley of the shadow of death, (i. e. depart to the other world) I will fear no evil: for thou art with me, O Lord* (Ps. 23. 4). And St. Paul encourages believers in Christ with the words: *If God be for us, who can be*

against us? (Rom. 8. 31), and St. Paulinus, Bishop of Nola (5th century)*, said that if God is our help in the struggle with the enemy, then a cobweb would protect us better than a stone wall; but on the other hand, if God has deserted us, and is not with us, then the finest spider's web will be a stronger obstacle to attaining our goal than the strongest wall, and as a proof of the rightness of his words he cites the following fact. A priest of Nola, called Felix, rebuked the pagans for their vile idolatry, for this they persecuted him maliciously and sought to kill him. Fleeing from them, he hid in a small space between two old stone buildings or walls. In one of these there was a fissure, through which the pursued priest squeezed in so that they lost sight of him. The pursuers looked carefully over the fissure which was covered by a spider's web, the spider, however, had immediately mended its web and seeing the web whole they concluded that no one could have passed through the fissure or the web would have been torn, and so they gave up the chase.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Mt. 10. 28).

It is he who brings his own self in sacrifice to God, renouncing his own will, his pride and his vices, who gives all to God. This is all that God demands of us, when He says "My son! Give me your heart, and let your eyes take note of my ways". Be then sure, that you give all to God if you give Him your heart (i. e. your very self).

The sacrifice of our will to God will be pleasing to Him only if he who offers this sacrifice is in a state of grace, i. e. leads a life as sinless as he can make it, improving it with constant repentance.

Two men once asked St. Macarius to teach them to pray. In answer to their request Macarius told them to pray not with many words, but often, and raising their hands to Heaven to say sincerely "Lord God, let it be as Thou wishest and as Thou wouldst," for He knew better than they what was best

for them in any particular situation. This is wonderful advice on how to pray. And St. Pachomius prayed in like manner, asking God only that all should come to pass according to His will.

Every human act is judged by what it seeks to achieve. It is this goal which determines the quality of our actions and the way in which some acts lead to a beneficent end and others to perdition. As we consider the choice of the best goal out of all goals available in life, i. e. of that which is the true and the blessed one, ever joyful and content, we will never find a better or more noble and suitable end for which to strive in our actions than that of fulfilling the will of God, which will bring us ever closer to God Himself, to everlasting bliss in His eternal Kingdom.

The Lord Christ said: *None is good, save one, that is, God (Lk. 18. 19)*. This saying was taken by the Holy Fathers as the basis for their postulates that God's reason is the rule (the basis for comprehending what is and for acting in accordance) for all truth, and this rule is immutable: thus the will of God must be the constant guide for our actions if we are to achieve true goodness. It could not be otherwise, for it is impossible that that which is in accordance with Divine Reason be anything other than true goodness. St. John Chrysostom rightly says that that which is in accordance with God's will, although it might seem to us wrong and undesirable, is always good and pleasing to God.

The heliotrope is a flower which constantly turns towards the sun, morning, noon and night, not only on sunny days but also on cloudy ones, i. e. on difficult days in our lives. The holiness of the whole of human existence according to one wise theologian, is the perfection of all Christian life, and the coming together in the Christian of all possible virtues, refracted through a single centre which is the conformity of our will to God's will.

The brother of the Prodigal Son (Lk. 15. 11-32), was most put out that the latter, who had squandered his property in a strange land with riotous living, was received with kindness on his

* His feast day is given in the Menologion as January 23.



ST. NICHOLAS THE MIRACLE WORKER

Icon from Zaraisk, 15th century



The Holy Synod of the Russian Orthodox Church in session, March 3, 1976



Presenting gifts to Patriarch Pimen and permanent members of the Holy Synod, February 19, 1976. Right to left: His Holiness Patriarch Pimen of Moscow and All Russia; B. N. Polevol, Soviet Peace Fund Chairman; L. G. Nikonov, the secretary; G. T. Drozdov, a staff member

return by his father, who ordered his servants to prepare a great feast and rejoiced in the salvation of the son he had almost lost. The elder brother, when he heard of this, was angry and did not want to enter the house. The loving father came out to him and started to beg and persuade him not to cast a cloud on the joyful day that marked the return of his younger brother. But the son resisted his father, and said to his face: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, but thou regardest me as thy slave and never gavest me a kid, that I might make merry with my friends, as though thou wert displeased with my obedience and service; but as soon as this thy son was come, which hath devoured thy living with harlots, thou at once offerest him all that is best in the house, as though in gratitude for his good deeds: who could look on at such a thing calmly?" The good father, wishing to take away the ire of his angry son, said: "Son, thou art ever with me, and all that I have is thine—or doest thou not know that thou art as much master of this house as I? Thou and I have but one property to live on, whose revenues belong as much to thee as they do to me." With these words he curbed his son's temper and reconciled him with the repentance of his younger brother.

In the same way the Merciful God preserves and calms every man who sincerely gives himself up to His holy will and with the same words supports and strengthens his heart so that it does not act contrary to the will of God, mystically inspiring him: "thou art always with Me, in My thoughts and in My mind, obey My will without a murmur, and I will always look upon thee with love and keep thee, so that thou wilt not be deprived of My grace, mercy and bountiful gifts; *all mine are thine*, my heaven and the angels, and above all, my Only-Begotten Son is thine, and I am thine, and will always be, as I promised to the faithful Abraham: *I am thy shield, and thy exceeding great reward* (Gen. 15. 1) for ever and ever.

Once a Persian, boasting of the size of the army sent to fight the Greeks,

said with pride that "tomorrow we will obscure the sun with our arrows". He was answered at once by a Greek: "I am delighted to hear it. We fight much better in the shade." In the same way the man who is truly devoted to God says: "Even if all the demoniac powers attack me, my enemies multiply and obscure the very sun with their arrows, my heart will not be afraid, for I shall struggle better in the shade (Ps. 27. 3), and I shall fight; and whatsoever the will of heaven, so may it be with me (1 Macc. 3. 60)."

A truly sincere submission to God's will in all that happens to us makes us really feel that we are in heaven while still on earth. This is the paramount and the most profound basis for the love of rational creatures for their Creator, God. Whoever you, the reader, may be, if you accept in gratitude all that happens to you in life (i. e. both the pleasant and the unpleasant) through God's will or permission, as coming from God's hand, then *happy shalt thou be, and it shall be well with thee* (Ps. 128. 2), and in your love you will cleave to God with Whom the joys of Paradise are everywhere.

Let us imagine that someone has been given the keys of the city's citadel or of a house, and given the power to come in and out and arrange things there at will. In the same way, Christ our God often seeks the key to the inner fastnesses of our soul, so that He should enter freely, but we do not always agree willingly in this with our merciful and all-generous Lord. We are told a noteworthy story by Louis de Blois of a blessed maiden, to whom Christ our Saviour Himself appeared, saying: "My daughter, in this hand I hold health and in this, sickness: choose whichever you wish, according to your will." What could the maiden do? To choose health would seem shameless and suspicious, and if she preferred a life of sickness to health, it would be inappropriate humility. Normally, if we offer each other any two objects to choose from, he who is given the choice modestly chooses the worse, so that the maiden ought to have chosen sickness if she did not wish to incur eternal suffering in the afterlife, and in generally ac-

cepted terms this would be expedient, just as another saint preferred a crown of thorns to a golden diadem (St. Catherine the Martyr). However, the maiden in the story was wiser and acted better, for she did not make a choice, but crossed her hands on her breast and knelt down, saying: "My Lord, I beg and ask Thee for only one thing: may it be not my will, but Thine that is done in me; and therefore I choose neither of the alternatives Thou offerest me, neither health nor sickness, but I am prepared to accept all according to Thy will, for only Thou, O Lord, canst decide worthily and rightly which of the two to give me." The Saviour answered: "He who would have Me as a constant visitor, let him give the key of his own will to me, and never demand it back again" (i. e. let him renounce his self-will and commit himself entirely to the will of God).

The man who submits to God's will must first of all be prepared for everything that happens to him through

God's will or permission. He prays to God with the words: "O Lord my God! I am ready to serve Thee both in poverty and in plenty; I do not deny even the weakness of my mind, which robs me of sweet comforts and thereby brings me sorrow."

By sacrificing our self-will, we commit ourselves voluntarily to suffer both reproaches and condemnation. Let us note the words of St. Paul: *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses... by honour and dishonour, by evil report and good report: as deceivers, and yet true* (2 Cor. 6. 4, 8). He who has given himself up completely to the will of God must repeat often the words: "Lord! For Thy sake I willingly commit myself to any condemnation, dishonour and reproach, and bear them all the more eagerly when I am innocent. For Thy sake I do not refuse to be despised, humiliated and condescended to."

(To be continued)

St. Simon, Bishop of Vladimir

The 750th Anniversary of His Death

Time has preserved precious few accounts pertaining to the life of St. Simon, whom the chronicles respectfully call "learned teacher". The saint's *Life* was written at a relatively late date¹; the chronicle accounts are meagre and laconic. But the saint did leave us a remarkable composition: an epistle to his spiritual friend and disciple, the Monk Polikarp. This epistle, which begins the *Kiev-Pechery Patericon*, reveals the saint's main endeavour: spiritual guidance and instruction.

St. Simon describes the life of the venerable Pechery fathers; he himself took monastic vows at the monastery of Sts. Antony and Feodosiy of the Caves and spent many years as a monk there. In the year 1206, he is mentioned in the chronicle as Hegumen of the Monastery of the Nativity of the Mother of God in Vladimir. When Prince Georgiy Vsevolodovich

desired to have a separate bishop for Vladimir-na-Klyazme in 1214 (until that time the town was a part of the Rostov Diocese), Simon was consecrated Bishop of Vladimir and Suzdal. Scarcely a year had passed before Simon and his flock were subjected to a great trial. Internecine war for the throne of Vladimir broke out between Prince Georgiy and his elder brother Konstantin. Led by Prince Georgiy, the men of Suzdal suffered a crushing defeat: 3,233 soldiers died on the battlefield. Prince Georgiy was obliged to flee from the capital and, together with his wife and children, retire to Gorodets Volzhsky or Radilov. Bishop Simon voluntarily shared the exile of his spiritual son. The shock of the internecine strife and the pastoral exhortations of the blessed Simon transformed Prince Georgiy and endowed him with a profound and lofty Christian humility; uncompromising fidelity to God's will distinguished

Prince Georgiy to the end of his days. Simon's love and authority helped him to appease his brothers and to restore peace and tranquillity in their land.

The sparse accounts in the chronicles help us to perceive the relationship of sincere love and affection between the saint and the royal family. Many of the deeds of pious Prince Georgiy were the deeds of St. Simon as well. Thus in the year 1222, Prince Georgiy built a magnificent stone church in Suzdal to honour and glorify the Mother of God. This was Simon's idea and he helped to realize it; he writes proudly of the church "which I built myself".

Perhaps the prince wanted to create a special bishopric in Suzdal for this newly-erected, majestic church and to appoint to the see Simon's favourite disciple, the Monk Polikarp of Pechery. In this way, the prince hoped to express his profound respect for the saint. While he was grateful for the prince's gesture, Simon firmly opposed it for he felt that his disciple and friend was not yet ready for the episcopal dignity. The prince obeyed him unquestioningly. But Princess Verkhislava pleaded that Simon allow Polikarp to be consecrated bishop, if not in Suzdal, then somewhere else, in Novgorod, Smolensk, or Yuryev.

St. Simon enjoyed the love and goodwill of Prince Georgiy who was ready to shower upon him rich gifts and honours. But neither riches, nor glory, nor honours could disturb the lofty Christian contemplations of the blessed Simon, nor did they distract him from his ascetic feats or the care of his flock; he remained profoundly humble.

Unfortunately, Bishop Simon's disciple, the Monk Polikarp, was wanting in the loftiness of spirit and sincere simplicity of his mentor. Polikarp could not adjust himself to the strict ascetic life of the Pechery monastery. Often it seemed to him that the other brothers insulted him without cause; he was dissatisfied with the orders of the oikonomos; he grudgingly obeyed the father superior, and became so obstinate that he even began to evade participation in common prayers. Not only was he obstinate, he grew ambi-

tious. Several times he resolved to leave the Pechery monastery altogether to become hegumen first in the Monastery of Sts. Cosmas and Damian, then in the Monastery of St. Demetrius near Kiev. The flattering attention paid to Polikarp by Prince Georgiy and his sister Verkhislava helped to further the young monk's arrogance, for he was as yet inexperienced in asceticism and the cultivation of humility and patient submissiveness to God's will. Polikarp revealed his spiritual condition, distress and displeasure to his teacher and mentor, Bishop Simon, whose extensive epistle was the answer to Polikarp's letter. Here St. Simon, with the sincerity of a friend and the wisdom gained from his experience as an ascetic, reveals to Polikarp the dangerous state of his soul.²

St. Simon supports his advice, entreaties, and harsh denunciations with tales of Pechery saints and ascetics, selecting incidents from their lives which corresponded to his friend and disciple's spiritual predicament and could best teach him. St. Simon concludes his epistle with the tale of the miraculous creation of the Pechery church.

The exhortations of his spiritual father had a powerful effect on Polikarp's impressionable, noble spirit. He began to submit lovingly to monastic discipline and resolved to remain a simple monk for the rest of his life. In accordance with the wishes of his superior, Archimandrite Akindin, he devoted his time to collecting tales and legends so that others might follow their example and through humble service attain lofty moral virtues. His labours comprise a sort of continuation of St. Simon's epistle and the greater part of the *Kiev-Pechery Patericon*.

St. Simon's epistle to Polikarp was his dying exhortation and testament. In May of 1226, sensing the approach of death, he took the schema, and on May 22, 1226, passed away: "In the year 6734 (1226), on the twenty-second day of the month of May, the blessed, gracious, and learned teacher, Bishop Simon of Suzdal and Vladimir passed away; he took the schema and his venerable body was laid to rest in the

Church of the Theotokos in Vladimir.”³ The saint’s remains are entombed in Vladimir Cathedral of the Dormition. The service in honour of St. Simon, Bishop of Vladimir, may be found in the collection of services in honour of Kiev-Pechery saints under May 10.

St. Simon’s epistle to Polikarp was written with lofty religious feeling; its sincere simplicity and profound didacticism cannot help but appeal to the modern reader. The epistle is divided into three parts. The first part is comprised of the epistle itself, where the saint delivers a spiritual lecture to his disciple. Here is a clear picture of St. Simon’s own inner life, character and virtues. The second part recounts tales of Pechery ascetics. The third part contains the remarkable “Tale of the Miraculous Creation of the Pechery

Church”. Here we will print only the first part of the “Epistle”.

The text is published in Kassian’s recension of 1462, in the edition of the Early Manuscripts Commission (*Paterik Kievskogo Pecherskogo Monastyrja*—The Patericon of the Kiev-Pechery Monastery, St. Petersburg, 1911, pp. 73-77).

NOTES

¹ The tale of Simon of Vladimir occurs for the first time in Iosif Trizna’s manuscript recension of the Patericon (1647-1656). It is not in Kassian’s recension of the Patericon, put out in 1462 and published in 1911 by the Early Manuscripts Commission.

² *Paterik Kievskogo Pecherskogo Monastyrja* (The Kiev-Pechery Patericon), St. Petersburg 1911, p. 75.

³ *Polnoe Sobranie Russkikh Letopisei* (The Collected Russian Chronicles), Vol. 1, St. Petersburg 1846, column 190.

VLADIMIR BRONSKY

The Epistle of the Humble Simon, Bishop of Vladimir and Suzdal, to Polikarp, Pechery Monk, on the Holy Monks of the Pechery Monastery

Brother, abiding in silence, collect your thoughts and say to yourself: wretched monk, have you not abandoned both this world and your earthly parents for the Lord’s sake? If you, having come here for the salvation of your soul, do no spiritual deeds, why then have you donned the habit? Your habit will not save you from Hell’s torments if you do not live as a monk should. Know you how princes, boyars, and friends praise you here. “Blessed is he who scorns the world and its glories,” they say, “for he no longer is troubled by earthly cares, wishing only for the rewards of Heaven.” But you do not live as a monk should. How ashamed I am of you! What if those who praise us here precede us into the Kingdom of Heaven and eternal repose, while we moan in bitter torment. Who shall have mercy upon you, when you destroy yourself? Awake, my brother, and attend to your soul. Serve the Lord with fear and humble wisdom. Do not be meek on one day and rage and fume on the morrow; for a while you are

silent, and then you resume your grumbling about the hegumen and his attendants. Be not deceitful; on the pretext of indisposition, do not absent yourself from church assemblies; for as rain nurtures the seed, so does the church draw the soul toward good deeds. All that you do in your cell is insignificant. Whether you read the Psalter or sing the twelve psalms, it cannot compare with one “Lord, have mercy” uttered in unity. Know this, my brother: the supreme Apostle Peter was himself the Church of the Living God. And when Herod took him and threw him into a dungeon, was he not saved from the hand of Herod through the prayers of the Church? And David prayed, saying: *one thing have I desired of the Lord, that will I see after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.* The Lord Himself said: *My house shall be called the house of prayer. For where, He said, two or three are gathered together in my name, there am I in the midst of them.* If an assembly of more than one

hundred brothers should convene, how can you not believe that our Lord God is present? By His Divine Fire their repast is prepared; for one grain of it would exchange the entire repast before me. The Lord is my witness that I would eat of no food if only I had a slice of bread and some lentils prepared for the holy brotherhood.

Do not praise those sitting at table one day, my brother, and complain about the cook and the brother who serves on the morrow. For you only annoy your superior, and yourself eat dirt. In the Patericon, it is written how one starlet had a vision of the difference between one sort of food and another: he saw how those who criticize eat dirt, and those who praise—honey. Accordingly when you eat or drink, praise God's beneficence, for he who criticizes harms himself. For the Apostle says, *Whether therefore ye eat, or drink... do all to the glory of God.* My brother, you must learn to endure with patience: for he who endures to the last will easily be saved. If someone should offend you and another comes and says how someone cruelly censured you, tell the one who says this to you: "Although he reproached me, he is my brother, and I deserve this. For he has done this not of his own accord; the devil, our enemy, put him up to it to sow discord among us. May God drive away the Evil One and have mercy upon my brother!" You say that he insulted you to your face before all the others. Do not grieve, my son, and do not give way to hasty wrath, but falling to your knees, bow before your brother, touching the ground, and say: "Forgive me, my brother!" Make amends for your sins and you shall triumph over the forces of evil. If you answer abuse in kind, you will only distress yourself. Or are you greater than King David? For one man cursed him to his face and a servant, unable to bear this offence to the king said: *Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.* And how did David answer him? *What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said to him, Curse David...* It may be that the Lord will look on mine affliction,

and that the Lord will requite me good for his cursing this day. Moreover, think, my son, how our Lord humbled Himself, obeying His Father even unto death; when spiteful words were spoken to Him, He did not answer in kind; when they said that He was possessed by a demon, when they struck His face, slapped Him, and spat on Him, He did not become angry with them, but even prayed for those who abused Him. And He teaches us the same: *Love your enemies,* He said, *bless them that curse you, do good to them that hate you.*

What you have done, my brother, out of faint-heartedness, is enough. Now you should bewail the fact that you wanted to leave the holy, venerable monastery of the Caves and the holy fathers Antony and Feodosiy, and the holy monks of Pechery and to become the hegumen of the Monastery of Sts. Cosmas and Damian the Silverless. You have done well to reject such a useless undertaking and did not submit to the power of your enemy; for this was the devil's wish; he wanted to destroy you. Or have you not heard that if a tree is not watered and often transplanted it will soon wither away? If you cease to heed your father and brothers and leave your place, you, too, would soon perish. When a sheep is with the herd, it is safe; when it strays, it soon perishes and is devoured by the wolf. You should have thought more carefully of your reasons for quitting the holy, venerable and redeemed abode of Pechery, where anyone who so desires may find salvation. I think, my brother, that God Himself designed this, for He could not endure your pride: He cast you out, as He cast out Satan and the forces of apostasy; for you did not desire to serve that holy man, your lord and our brother, Akindin, archimandrite of the Pechery monastery. The Pechery monastery is a sea which contains nothing rotten in itself, but casts it out. Yet you write me of your injuries. Woe unto you! You have destroyed your soul! I ask you: by what means do you wish to save yourself? If you cannot bear abuses, you will not be saved, whether you fast, whether you are constantly sober or poor, or whether you cease to

sleep. Now the hegumen and all the brothers rejoice for you, and we are consoled, for we have heard that you were found: you were lost and then found.

But again I allowed you to act according to your own will and not the will of the hegumen, and again you wanted to be hegumen this time of the Monastery of St. Demetrius; neither I, nor the hegumen, nor the prince tried to coerce you. And now you have yielded to temptation. Understand, my brother: that God does not wish to give you authority and therefore He has given you weak sight. But you did not tremble and say, as would be fitting: "Blessed am I that I suffer so as to learn Thy rule!" I have learned that you love high rank and seek glory among men and not from God. Or do you, accursed one, not believe what has been written: *No man taketh this honour, unto himself, but he that is called of God.* If you do not believe the Apostle, then you will not believe Christ. Why do you seek high rank from men and not from God? You do not want to obey those who have received their rank from God and you think proud thoughts!

Such as you were cast out of Heaven at the beginning of time. "Am I not worthy of such rank," you say, "that I cannot assume it with confidence? Am I worse than the oikonomos or his brother who also commands?" Since you have not obtained your desires, you make a commotion; you wander about the cells and quarrel with one brother after another, and say things which do no good to anyone. "Do the hegumen and the oikonomos," you say, "think that one can only serve God here and that in another place there is no salvation? The fact that they themselves are honoured by us doesn't count." These are all initiated by the devil. If you yourself should be honoured and stand in a lofty station, do not forget humble wisdom, and then, should you be deprived of your rank, you will resume your humble path and not fall into various sorrows.

Princess Verkhislava Rostislavova writes me that she would have you consecrated bishop, either in Novgorod in place of Antoni, or in Smolensk

in place of Lazar, or in Yuryev in place of Aleksiy. "I," she writes, "am ready to sacrifice a thousand pieces of silver for you and for Polikarp." And I answered her: "My daughter, Anastasia, you wish to do something that is not pleasing to God. Had he remained in the monastery with a clean conscience, obeying the hegumen and the brothers and in total abstinence, then he would be worthy not only of the bishop's cloth but of the Heavenly Kingdom." So, my brother, you wanted episcopacy, did you? Good enough. But hear what Paul said to Timothy. When you have read it, you will realize whether you fulfil to any extent what is expected of a bishop. If you were worthy of such rank, I would not let you go away, but with my own hands would consecrate you to sit with me on the seats of both Vladimir and of Suzdal. This was Prince Georgiy's wish. But, seeing your poverty of spirit, I opposed this. And if you disobey me, if you seek power and make yourself a bishop or hegumen—you shall be cursed and not blessed. And after that you shall not enter the holy, honourable place where you took your vows. Like a useless vessel, you shall be cast out and your tears will avail you nothing. For perfection does not lie in glory, my brother, but in one's ability to amend one's life and keep oneself pure. Just as the Apostles were sent by Christ our Lord throughout the universe, so, many bishops have gone forth from the Pechery monastery of the Most Pure Theotokos and like bright luminaries have illumined the whole of the Russian land with Holy Baptism. First among them was St. Leontiy, Bishop of Rostov, whom God honoured by not giving his body over to corruption. He was the first to occupy the bishop's throne there, and after many sufferings was killed by heathens. He, together with the two Varangians, is the third citizen of the Russian world to be crowned by Christ, for Whose sake he suffered. You yourself have read of Metropolitan Ilarion in the *Life of St. Antony*; that he was professed by Antoni and was honoured with the holy rank. Then there were the bishops Nikolai; Efrem of Pereyasavl; Isaia of Rostov

BOOKS AND PUBLICATIONS

THEOLOGICAL STUDIES No. 13

Moscow, 1975, 240 pp.

At the beginning of February 1976, the Moscow Patriarchate published the 13th issue of *Theological Studies*. The collection is dedicated to Nikolai Dmitrievich Uspensky, an eminent liturgist, specialist in old Russian music, Doctor of Church History, Candidate of Art History and Professor Emeritus at the Leningrad Theological Academy. The occasion of the dedication was Dr. Uspensky's 75th birthday (January 26, 1975), the 50th anniversary of his scholarly activities and the 30th anniversary (in 1976) of his pedagogical work at the Leningrad Theological Academy.

The collection opens with a short but cordial dedication written by Metropolitan Nikodim of Leningrad and Novgorod, one of Dr. Uspensky's former pupils ("A Blessed Anniversary", p. 5-7). Dr. Uspensky, writes the author, has continued to apply the principles and methods of the historical school of liturgical research

whose outstanding representative was his teacher, the celebrated liturgist, A. A. Dmitrievsky, the "Russian Goar". Speaking of his work with Dr. Uspensky in the area of inter-Church relations, Metropolitan Nikodim notes that "he can be entrusted to deal with any theme—not only those relating to liturgics, but to any theological subject... Nikolai Dmitrievich always astonishes one with his rich erudition, the breadth of his views and his unwavering faithfulness to the best traditions of Orthodox theology" (p. 5).

In an essay entitled "Professor Nikolai Dmitrievich Uspensky: 50 Years of Scholarly Activity" P. V. Urzhumtsev, Candidate of Theology, reviews the scholarly and pedagogical activities of his teacher (pp. 8-19).

A list of Dr. Uspensky's works compiled by Candidate of Theology, P. A. Dudinov, an instructor at the Leningrad Theological Academy, is given on pp. 20-25. The list could be supplemented by yet another work of Dr. Uspensky, an essay entitled "The Rite of Confession and the Correction of Service Books in Russian in

erman of Novgorod; Stefan of Vladimir; Nifont of Novgorod; Marin of Puryev; Mina of Polotsk; Nikolai of Mutorakan; Feoktist of Chernigov; Lavrentiy of Turov; Luka of Belgorod; Irem of Suzdal... If you want to know them all, read the old Rostov chronicle: there are over thirty of them there and to the present day of sinners I think there must be about fifty.

Know, my brother, how great is the glory and honour of the monastery! Be ashamed and repent, and love the quiet, serene life to which the Lord has called you. I would gladly abandon my bishopric and work in the holy Pechery monastery. I say this, my brother, not to exalt myself, but to inform you of this. You yourself know the power of my episcopacy, and who does not know me, the sinner, Bishop Imon, and this cathedral, the glory of Vladimir, and the other Suzdal church which I myself built? How many towns and villages belong to me! And to them they pay their tithes. And our humble self rules over all this. And yet I would abandon it

all; but you know how important is the affair of the spirit. Now I have devoted myself entirely to this and pray the Lord that He give me time to fulfil it successfully. But before the Lord Who knows what is hidden, I tell you truly: I would give up this glory and honour for nothing, if only I could stand as a stake inside the gates, or lie scattered like the dust in the Pechery monastery for people to trample upon me; or to become one of the poor beggars at the gates of the venerable Lavra. That would be greater to me than any temporal honours; I would rather spend one day in the home of the Mother of God, than live a thousand years in the *tents of wickedness*. Truly I say to you, Brother Polikarp: where have you heard of miracles like those worked in the holy Pechery monastery, of such divine fathers who, like the sun's rays, shone to the ends of the universe? Apart from what you have already heard, I have appended a true narrative of these fathers to this epistle. Now I shall tell you, my brother, why I so fervently believe in Sts. Antony and Feodosiy.

the 18th Century" in *Vestnik Russkogo Zapadno-Evropeiskogo Patriarshego Ekzarkhata* (Messager de l'Exarchat du Patriarche Russe en Europe Occidentale). Nos. 85-88, 1974, pp. 187-199.

Another essay in the collection is Candidate of Theology N. P. Ivanov's "Prof. N. D. Uspensky's Research in Music" (pp. 26-39). Here we find an analysis of Uspensky's monumental work *Drevnerusskoe pecheshkoe iskusstvo* (Old Russian Choral Art, first edition: Muzyka Publishing House, Moscow, 1965, 216 pp.; second edition: Sovetsky Kompositor Publishing House, Moscow, 1971, 623 pp.) and *Obraztsy drevnerusskogo pecheshkogo iskusstva*, *Muzykalnyi material s istoriko-teoreticheskimi kommentariyami i illustratsiyami* (Examples of Old Russian Choral Art: Musical Material with Historical and Theoretical Commentary and Illustrations, first edition: Muzyka Publishing House, Leningrad, 1968, 264 pp.; second edition, expanded: Leningrad, 1971, 354 pp.) as well as other works in the field of ancient music and hymnology.

Two essays in the collection were written by Uspensky himself. The first is "The Anaphora: an Attempt at an Historical and Liturgical Analysis" (pp. 40-141). This study "aims in some degree to fill a gap in Russian liturgics in an area of great importance in the history of divine worship, namely, the Eucharist, and to shed some light on this problem on the basis of the latest discoveries and research in this area" carried out after 1908, the year that saw the appearance of a magister's dissertation, *Evkharisticheskaya molitva (Anafora)* (The Eucharistic Prayer [Anaphora]), written by I. A. Karabinov, a professor at the St. Petersburg Theological Academy. Dr. Uspensky's work is divided into four chapters. Chapter I, "The Eucharist during the Apostolic Age", describes the history of the Eucharist from the day it was instituted by Jesus Christ during the Last Supper till the end of the first century, i. e. during that period of ecclesiastical history when divine worship was centred around the preaching of the Apostles and was based on the tradition of Jewish piety. Chapter II, "The Anaphora during the Pre-Nicene Period", deals with that period when Eucharistic Prayers which hitherto belonged to the oral tradition began to be copied down and the theology inherited from the pious traditions of Judaism was reinterpreted in the spirit of specifically Christian dogma. In Chapter III, "The Anaphoras of Basil the Great, John Chrysostom and the Roman Catholic Anaphora", the author examines the history of these anaphoras, their theological content, literary structure and the additions introduced in the 5th and subsequent centuries. Chapter IV, "The Teachings of the Holy Fathers on the Eucharist and the Rise of Confessional Differences", discusses scholastic views concerning the Church's basic Sacrament and the appearance of such views in a number of works by Orthodox authors.

Dr. Uspensky's second essay is "The Conflict of Two Theologies in the Correction of Russian

Service Books in the 17th Century" (pp. 148-171). Here he discusses the formula of absolution in the Sacrament of Confession (in the Book of Needs), the practice of making the sign of the cross over the bread and the cup when the words "Take, eat..." and "Drink ye all of this..." are read during the Liturgy of St. Basil the Great (the *Archieratikon*), and the clause "On Certain Corrections in the Service of the Presanctified Liturgy" (Service Book) which does not appear in Greek service books. Prof. Uspensky investigates the history of the appearance of these particular features in the 17th century, when service books were being corrected in Moscow. One of the topics discussed in the essay, the Liturgy of the Presanctified, was later reworked into a full separate study and was completed by Dr. Uspensky in November 1975. This essay, "The Liturgy of the Presanctified: an Historical and Liturgical Sketch", will be published in the 15th issue of *Theological Studies*. (Part of this study was read by the author in abbreviated form as an official address entitled "On the Origins of the Liturgy of the Presanctified" at the Leningrad Theological Academy on October 8, 1975; it appeared in *JMP* No 2, 1976.)

Magister of Theology Mikhail Chub, Archbishop of Tambov and Michurinsk, has an essay in the collection "On the Sources of the Theology of Bishop St. Methodius the Martyr. Holy Scripture in the Works of St. Methodius" (pp. 173-180), the first appendix to his magister's thesis on St. Methodius published in part in the 10th and 11th issues of *Theological Studies*. The essay is prefaced by a short dedication to Professor Uspensky, the author's teacher at the Leningrad Theological Academy.

The next essay, "The Apostolic Tradition' of St. Hippolytus of Rome: The Origin of the Text and Its Relation to the Liturgical Canonical Texts of the 3rd and 5th Centuries", written by Archpriest Petr Buburuz, Magister of Theology (pp. 182-200), also begins with warm words of gratitude addressed to the author's teacher.

Archimandrite Kirill Gundyaev, presently Rector of the Leningrad Theological Academy and Seminary, makes his contribution to the collection in an essay entitled "On the Origins of the Diaconate" (pp. 201-207).

In the "Publications" section (pp. 209-235) K. Logachev presents the documents of the Bible Commission formed in January, 1915, to work on a scientific edition of the Slavonic Bible; there are 31 documents (now in the Archives of the USSR Academy of Sciences)—letters and appendices to them written by I. Evseyev and sent to members of the commission. The author of the publication placed these letters in the third group of materials in his account in *JMP* No. 3, 1974, pp. 79-80. The remaining portion of the Bible Commission documents will be published in the 14th issue of *Theological Studies*.

EVGENIY KARMANOV



ERRATA

JMP, No. 5, 1976

Caption to top picture, inside back cover: read,
St. Theodore the Tyro Cathedral

Caption to bottom picture facing p. 65: read,
B. N. Polevoi

Theodore Tyro the Cat-
dral. Above: the main
onostasis, below: the
wly built chapel dedi-
cated to the Protecting
il of the Mother of God
See p. 20

